Report of Statistics of Rungpore for the 1872-73 / Baboo G. C. Dass, 1874

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Statistical Report — Bengal

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REPORT

STATISTICS OF RUNGPORE

FOR THE YEAR

1872-73.

XII-A

BY

BABOO GOPAL CHUNDER DASS,

Special Deputy Collector of Rungpore.

Calcutta:
PRINTED AT THE BENGAL SECRETARIAT PRESS.

1874.

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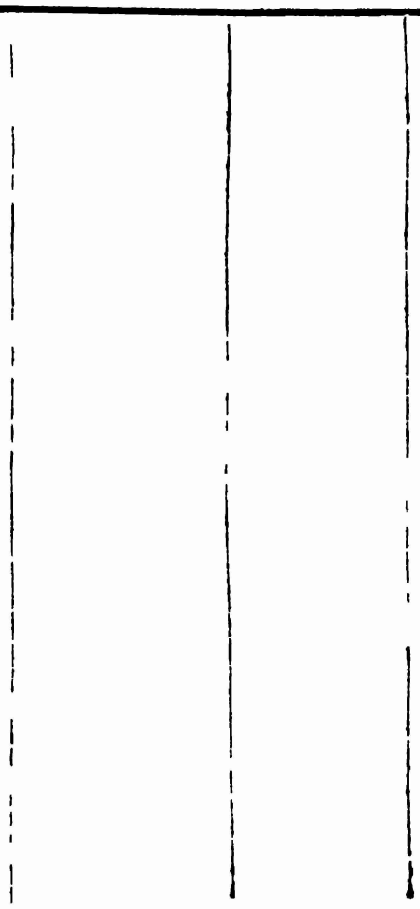

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AGRICULTURAL STATISTICS, RUNGPORE.

No. 195A., dated Fort William, the 3rd April 1875.

From—J. Geoghegan, Esq., Officiating Secretary to the Board of Revenue, Lower Provinces.

To—The Secretary to the Government of Bengal, Financial Department.

I am directed to submit the accompanying letter,* with enclosures, from the Commissioner of Rajshahye, forwarding a printed copy of the report on the agricultural statistics of Rungpore by Deputy Collector Baboo Gopal Chandra Dás.

Hon'ble V. H. Schalch, C.S.I.

* No. 1042, dated 2nd March 1875.

2. The Member in charge regrets that he is not able to take so favorable a view of this work as is taken by the Commissioner. There are inaccuracies, improbabilities, and inconsistencies on important points, which seem to Mr Schalch seriously to mar its value. The style is in parts inflated, and the bulk of the volume is needlessly swelled by quotations on matters beyond the scope of the inquiry, and lengthy analyses of laws perfectly well known and in no way peculiar to Rungpore.

3. The following seem to Mr. Schalch to be points on which further inquiry is desirable before the figures given by the Special Deputy Collector are accepted:—

(*a.*)—Para. 7.—The population is about 2,250,000. The cattle are said to number about 1¾ millions, *i.e.*, seven head of cattle to every nine souls. This seems improbably high. In the two sub-divisions of Jessore, examined by Baboo Ram Sankar Sen, the cattle were 237,000 to a population of 562,000, or about three to seven. In Beerbhoom the estimate gives 37,000 head of cattle to 64,000 souls, or about nine to sixteen.

(*b.*)—Para. 20.—The yield of paddy per acre ranges from 15 to 21 maunds. In Jessore an average crop is put at 27 maunds. In Beerbhoom, again, a good yield is said to be about 45 maunds per acre.

(*c.*)—The Special Deputy Collector states that 15 to 21 maunds of paddy yield 10 to 12 maunds of unhusked rice. Now, if 15 maunds of paddy yield 10 maunds of cleaned rice, 21 maunds of paddy must yield 14, and not 12 maunds of rice. Again, in the same paragraph, lower down (page 20), Baboo Gopal Chandra Dás says that "a maund of paddy gives 25 seers of husk." There remain, therefore,

only 15 seers of husked rice, or three-eights of the weight of dhan. We have thus in one paragraph three mutually inconsistent assumptions as to the average yield of cleaned rice from a given quantity of paddy.

(*d.*)—The difference in the prices of many articles, as stated for Rungpore and Jessore respectively, seems more than the different circumstances of the districts can account for. For instance (paragraph 25) peas, it is said, fetch Rs. 3-8 a maund in Rungpore, while in Jessore they are to be had at 8 annas per maund; (paragraph 26) masur dâl is put down at Rs. 5 per maund in Rungpore, in Jessore it is sold for Rs. 1-4 a maund; (paragraph 27) the market price of khesari dâl in Rungpore is shown at Rs. 4 per maund, it is obtainable for 6 annas 6 pie per maund in Jessore; (paragraph 28) arhar dâl is sold in Rungpore for Rs. 5 a maund, but in Jessore at Rs. 1-8; (paragraph 30) the price of kalai in Rungpore varies from Rs. 3-8 to Rs. 4 per maund, in Jessore it is sold at Rs. 1-2 per maund.

(*e.*)—There are equal differences in respect to yield, *e.g.*—

The yield of maskali in Rungpore is put at 4½ maunds per acre;
" " Jessore " " 9 " "
" kaon or koun, in Rungpore " 21 " "
" " " Jessore " 3 " "

In paragraph 35 the beegha is estimated to yield 10 maunds of goor; in Beerbhoom the yield is calculated at 32 maunds the beegha; the maximum produce of jute per acre (paragraph 43) is put at 12 maunds, but in Jessore the average yield is estimated at 15 maunds.

4. The following minor inaccuracies and misprints may be noticed:—

(*a.*)—The word "sithes," at line 2, page 14, appears to be a misprint for "siti."

(*b.*)—The word "drilling" appears in paragraph 20 and elsewhere, to be used in some sense not usually attached to the word.

(*c*)—In pages 16, 17, and 18 there are many misprints, both in the Bengallee names of kinds of rice and in the equivalents in Roman character.

(*d.*)—The word "cheena," used in paragraph 22, appears to be a misprint for "channá" or "chenna."

(*e.*)—It is stated in paragraph 23 that three seers of mustard-seed produce one seer of oil and one seer and half of oil-cake; but the Deputy Collector does not say what becomes of the other half seer of seed.

(*f.*)—The term "bánokerkuti," in paragraph 47, simply means the buildings of a silk factory (বানক).

(*g*)—The account of silkworm-breeding is quite loose and inaccurate.

(*h.*)—The "andi," of which mention is made in paragraph 48, is what is better known as the "Eria," or "Attacus ricini."

(*i.*)—In paragraph 60 "aimah" is incorrectly spelt. It is ایمہ, not ایما. It does not mean "priest" but "saints," being the plural of امام (imam). Moreover, it is not Persian, but Arabic.

(*j.*)—The proverb quoted in paragraph 70 must be a mistake, for "din" is not a Persian word. The Persian for short is کوتاہ, and not کوتا.

(*k.*)—In paragraph 103 the derivation of the term "jotdar" seems questionable.

5. It appears to the Member in charge that works such as that now submitted, lose much of their value if the facts are not thoroughly sifted at the time. A more searching comparison of yield and market value of produce might lead to the discovery of weak points in the statistical accounts already published. Uniformity on neither point is to be expected; but very great differences, not accounted for by differences of soil or other conditions, suggest doubts as to the accuracy of one set of statements. Model farms would perhaps afford an opportunity of testing the average yield.

No. 1042, dated Berhampore, the 2nd March 1875.

From—E. W. Molony, Esq., Commissioner of the Rajshahye Division.

To—The Secretary to the Board of Revenue, Lower Provinces.

In accordance with the orders of Government, copy annexed, I have the honor to forward the printed copy of the report on the statistics of Rungpore by Baboo Gopal Chandra Dás.

2. A copy of the Collector's memorandum is also sent.

3. I presume it is not intended that I should undertake a minute or lengthened criticism of this report. It has been compiled evidently with much pains and after extensive inquiries. It seems to me to be a valuable record of statistics on most points of interest in the district, and to fully comply with the instructions of Government under which it was prepared. It is generally well written, but there are many ideas of the writer's own which have found a place in the work on general questions which are not, I think, fair representations of the actual state of things. I may instance as examples of this the statement on page 65, about ryots' outbreaks; on page 67, on treatment of chowkidars; on page 75, on the causes of want of success of Christian missions and treatment of native converts; and on page 82, on the effect of Western education on the consumption of spirits and wines at the Doorgapoojah festival.

The Collector has pointed out some omissions and mistakes in his notes.

I consider that thanks are due to Baboo Gopal Chandra Dás for the trouble he has taken in working up this report.

No. 2070, dated Calcutta, the 21st July 1874.

From—R. Knight, Esq., Assistant Secretary to the Government of Bengal.

To—The Collector of Rungpore.

I am directed to forward herewith a printed copy of the report on the statistics of Rungpore for the year 1872-73, and to request that you

will be good enough to submit it, through the Commissioner and the Board of Revenue, with any remarks that you may have to make thereon.

No. 2072, dated Calcutta, the 27th July 1874.

Memo. by—R. KNIGHT, ESQ., Asst. Secretary to the Government of Bengal.

COPY forwarded to the Commissioner of Rajshahye for information.

No. 96, dated Rungpore, the 18th August 1874.

From—E. G. GLAZIER, ESQ., Offg. Collector of Rungpore.

To—The Commissioner of the Rajshahye Division.

I HAVE the honor to state, in reply to Government letter No. 2070, dated 21st ultimo, that I have little to add to my former annotations on the report of Deputy Collector Baboo Gopal Chandra Dás. My remarks follow on a separate slip.

2. I add a list of errata, which I have found on comparing my manuscript notes with those printed. What further errors there may be in the report itself I have no means of knowing, as the original manuscript was forwarded.

3. My notes on the Deputy Collector's report on tenures should have been extracted from the original report referred to in paragraph 56, and printed in the margin of the paragraphs to which they refer. They are now copied in the remark slip sent herewith.

ERRATA.

Covering letter, page 2, line 8,—*for* "average," *read* "acreage."
„ 10,—*for* "Crawford," *read* "Crawfurd."
„ 19,—*for* "average," *read* "acreage."
„ 31,—*for* "341,154," *read* "3,411·54."
„ 33,—*for* "caclulation," *read* "calculation."

Index.—The location in the index and in the text of section 3, Part III, Tenure, is faulty, and section 4 is altogether omitted. In paragraph 56 the Deputy Collector divides tenure into four heads or sections. Section 3 is disposed of in paragraph 105 (not 127, as in the printed copy), and section 4 commences at section 106.

Report.—Page 4, note 5, line 5,—*for* "the," *read* "he."
„ 4, „ 5, „ 7,—*for* "pretaining," *read* "pertaining."
„ 15, „ 16, „ 6,—*for* "has," *read* "have."
„ 16, „ 16, „ 3,—*for* "average," *read* "acreage."

Page 82, line 12.—The three notes of exclamation should not be in the text. If shewn at all, they will appear as my only remark against the astounding burst of rhetoric in the paragraph.

A single mark of exclamation was also given against paragraph 10, and a note (*sic*) against the new-coined word "monstress," in paragraph 170.

E. G. GLAZIER,
Officiating Collector.

Additional Remarks.

Paragraph 42.—For note 18, put as follows:—"The population of the statistical area will be somewhat less. See note 16."

Paragraph 56.—Add to note 21: "A few remarks therein made are reproduced."

Paragraph 87 (opposite mention of Mr. George Bogle): "Bogle's report was in 1780, long anterior to the Regulations of 1793."

Paragraph 101.—The word অপঞ্চকী is said, in the permanent settlement records, to mean without taxes; from the negative *a*, "not," and *panchak*, said to be a Hindee word signifying a "cess" or "tax." It is a tenure held at a fixed rent, on which no additional jumma could be assessed.

Paragraph 105.—There are not in this district successive grades of holders with permanent rights, such as exist in Backergunge and elsewhere, holding nim-talooks, ausat-talooks, howlas, nim-howlas, ausat-howlas, and even nim-ausat-howlas, and so forth. The middleman, generally a jotdar or ijaradar, holds from the zemindar, and has under him the actual cultivators—some having rights of occupancy, and some being tenants-at-will. Some of the few holders of patnis give dar-patnis, and ijaradars often form dar-ijarahs. No other subdivisions are known.

To follow paragraph 125:—

"The tenures of this district may be thus summarized—

(*a.*)—Zemindars	563
(*b.*)—Dependent talooks and other holdings of subordinate tenures, comprising patnis.	Number not known.
Ijaras	A good number.
Apanchaki talooks or jotes ...	A very large number.
Other jotes	Ditto.
(*c.*)—Sub-holdings—	
Dar-patnis Dar-ijarahs	... A few.
(*d.*)—Ryots at fixed rates ...	5 per cent. of whole number.
Ryots with rights of occupancy	25 ditto.
Tenants-at-will	40 ditto.
Ryots holding from other ryots, halvers, &c. ...	30 ditto.
(*e.*)—Revenue and rent-free holdings	Number 'not' known.

Paragraph 143.—The usual reward paid for killing a tiger is Rs. 5, but the amount may be increased up to Rs. 25 for a specially dangerous animal."

E. G. GLAZIER,
Officiating Collector.

No. 54G., dated Rungpore, the 24th April 1875.

From—E. G. GLAZIER, Esq:, Offg. Collector of Rungpore.

To—The Assistant Secretary to the Government of Bengal.

WITH reference to your letter No. 2070A., dated 19th instant, I have the honor to state that, agreeably to the instructions contained in your letter No. 2070, dated the 21st July 1874, I have forwarded my remarks therein called for to the Commissioner with this office No. 96, dated the 18th August last.

No. 297Ct., dated Bograh, the 23rd January 1874.

From—E. W. MOLONY, ESQ., Commissioner of the Rajshahye Division,
To—The Secretary to the Board of Revenue, L. P.

I HAVE the honor to forward the enclosed bulky report from the Special Deputy Collector deputed to collect agricultural statistics for the district of Rungpore, with a copy of the Collector's forwarding letter.

2. I have not had even time to read the report, much less to criticise it, and I prefer to forward it as it is to keeping it perhaps eight or ten months by me until the pressure of more important business is over.

No. 263, dated Rungpore, the 31st October 1874.

From—E. G. GLAZIER, ESQ., Offg. Collector of Rungpore,
To—The Commissioner of the Rajshahye Division.

I HAVE the honor to forward the report of Baboo Gopal Chunder Dass, Deputy Collector, who was specially deputed for the collection of agricultural statistics in this district.

2. The Deputy Collector arrived here on the 26th October 1872, and commenced his work by compiling from the Survey Registers all available details relating to the estates borne on the rent-roll of the district. He then started off into camp, called upon the zemindars to furnish for their estates, in a tabulated form, the particulars required of cultivation and stock, and carried out measurements in block of 274 villages from four centres, Olipore to the east, Kankina to the north-east, Kumargunge to the west, and Gyebanda to the south. In the course of the month of February, a few days after I had received charge of the district, I met him at Kankina, and consulted with him generally on the mode of collecting the statistics required. The zemindars at first were very much averse to furnishing the statements called for, and held a meeting early in February to consult together what should be done in the matter. I was at the time in the station, and saw a few of the most public-spirited and large-viewing of them, and it was mainly by their advice and endeavours that the fears of the ignorant were removed and all difficulties at length overcome. Returns duly came in from almost the whole number, the amount of land that required to be generalized amounting to only 6 per cent. of the whole.

3. I cannot, however, vouch for the accuracy of the returns. I do not think, indeed, that they can be over much relied on; the tendency must naturally be to under-estimate the quantity of cultivated land; and though perhaps the majority of the landholders have given

honestly the best information in their possession, many of them have very imperfect records of measurement, and it is always found that the ryots have more land in cultivation than the quantity entered in the zemindars' accounts. One very glaring instance of this is given in paragraph 4 of the report, where a village, which, according to the zemindar's papers, comprised only 250 acres, was found on actual measurement to hold 820 acres. Still, as with all these drawbacks Baboo Gopal Chunder Dass has calculated that 73 per cent. of the average of the district is cultivated, the result is a very satisfactory one. The proportion of cultivated land is probably more. Mr. Crawford estimated it at 3,200 square miles out of a total of 3,695 square miles, or over 86 per cent.

4. Accepting the Deputy Collector's statistics, the quantity of land under cultivation is 1,765,264 acres. This is out of an area of 3,687 square miles, which is 33 square miles less than the real revenue area as explained in the report. Of the quantity of land under cultivation, 1,263,266 acres are under rice (that is, land exclusively used for rice, some of it growing two crops, besides 275,067 acres which give one crop of rice, but which also give second crops of other staples, and the average of which is classed under those staples); a very small quantity, not more than 84,000 under other food-grains; 117,569 under jute; 73,145 under oil-seeds; and 71,204 under tobacco. These figures are for the past agricultural year. Jute cultivation has since decreased more than one-half, and of rice this year, owing to the drought, we have a scarcity before us.

5. In paragraph 30 of the report an estimate is made of the total produce of the rice crops in a good average year. It is given as 1,938,833 maunds; nearly one-half of the crop remains for export after local consumption; of other crops it is not needful to speak at large here. Jute, tobacco, oil-seeds, and indigo are the staples of the district, and full particulars regarding them will be found in the report.

6. The area of the district in its criminal jurisdiction is 341,154 square miles, as given by the office of the Surveyor-General on careful calculation. The population being 2,149,972, the rate per square mile is 630. The Mahomedans form 60 per cent. of the population; the Hindus 399. The number of ploughs is given as 560,769, which gives considerably less than four of total population to one plough.

7. Baboo Gopal Chunder Dass has had no previous experience in Bengal, but he has been enabled, from his intimate knowledge of Behar, to institute comparison between the estates of the peasantry in the two provinces, and he unhesitatingly states the peasantry of Rungpore to be far more comfortable and cleanly and have a more assured position than those of Behar. A ryot with 7 or 8 beeghas of land only can still make both ends meet, and gets by the year Rs. 44 to Rs. 48 for household expenses after paying Rs. 12 to Rs. 14 rent. The description of a ryot's habits and customs, the value of his clothes, ornaments, stock, &c., differs little from that given by Baboo Ramsunker Roy in his report on Jessore. That he is well off, generally contented, and loth to leave his home, are the chief characteristics of his lot to be noted. It has been said with truth that he is relatively in a better position than an ordinary farm laborer in the counties of Dorset or Norfolk.

8. The Deputy Collector has given a very full account of the ceremonies of the people and of other matters of interest, and his remarks, though often peculiar, display great originality of thought and force of expression. He has given hard and honest labor to the work, and I consider he deserves, and hope he will receive, great credit for the very complete character of the report. Stress of work at this present time prevents me from noticing its contents more at length here, but the report has been carefully gone through, and annotations have been made where necessary.

The enquiries directed in Board's No. 878A of 6th November 1873 will be submitted separately.

E. G. Glazier,

Offg. Collector.

2nd December 1873.

REPORT

ON THE

STATISTICS OF RUNGPORE

For the Year 1872-73.

No. 213, dated Rungpore, the 15th November 1873.

From—Baboo Gopal Chunder Dass, Special Deputy Collector of Rungpore,

To—The Collector of Rungpore.

Part I.—Introduction.

With reference to para. 9 of the Board of Revenue's letter No. 43A, dated 21st January, 1873, I have the honor to submit my report of the district of Rungpore, showing the modes and results of agriculture, stock keeping, size and tenure of farms, condition and habits of the people, and geographical discription of its position, &c.

Situation of Rungpore.

2. The district of Rungpore in the Division of Rajshahye is situate between latitude 25° 4′ and 26° 19′, and longitude 88° 46′ and 89° 55′.

Collector's Remark.

1. These dimensions give the criminal area. The revenue jurisdiction extends at present further to the east, comprising a tract on the left bank of the Berhamputer which appertains to the criminal jurisdiction of Mymensing. Measures are on foot to transfer the revenue administration also to that district.

Boundary of Rungpore.

3. It is bounded on the north-east by the district of Julpigoree and Cooch Behar; on the east by the Berhamputer and the districts of Gowalpara and Mymensing; on the south by the district of Bograh; and on the west and south-west by the district of Dinagepore.

Mode of conducting the work.

4. Under instructions conveyed by the Secretary to the Board's letter No. 489A, dated 10th September 1872, I was directed to conduct the prosecution of certain enquiries, the scope of which to be carried is indicated by the tables in the Board's Statistical Return No. 41B, mentioned below, namely, Part I, Table E2; Part III, Tables D1, 2, 3; E1, 2, and K, Part IVA. In order to digest the enquiries into a convenient form for mofussil investigations, I commenced my operations by taking a copy of survey mohalwar registers, showing the total area of each village and every estate, with an entry of cultivated and waste

lands (in the cases where they are mentioned), to enable me to check the informations the zemindars may furnish me. As the survey of the district was confined to the ascertainment of the boundary lines only, and no detailed measurement was made of the fields, the quantity of land shown in some instances in the survey registers as cultivated and waste seems to me to be a mere guess.

Collector's Remark.

2. See Appendix C, page 142, report on Rungpore. The figures refer to the year 1871, before several late transfers to and from the district took place.

Mr. Crawford in his report writes:—"As the figures stand in the statistical returns submitted this year the area of the district is 3,695 square miles, of which 3,200 only are cultivated, and of the rest 245 are unculturable. The first figure differs from that given in the revenue survey maps, owing to certain transfer of territory from this district to other districts. The latter figures are not in the least trustworthy, being mere estimates. It has been the misfortune of this district that the survey work has been terminated in it before that work was complete; the final survey report, which should have embodied the most valuable results of the investigations of the surveyors on statistical matters, as well as all information on matters of interest which might have been collected, never, as far as can be ascertained, having been submitted, or at least not having been furnished, to this office." Failing to obtain any reliable approximation to correct figures of the cultivated land from the incompleteness of the survey records, I had no other recourse but to gather the requisite informations from the proprietors and to check them by local enquiry in a few selected parts of the district. The Board's instructions on this point were, that where the survey papers do not furnish sufficient information the same is to be supplemented by local enquiry, which, however, need not involve actual measurements without the full consent of the proprietors and occupants of the land; but the Collector is to satisfy himself, either in person or by trustworthy agency, that three-quarters or four-fifths, or some other tolerably exact aliquot portion of a certain number of contiguous villages is under cultivation, and that some other portion is unfit for cultivation, and the rest lying fallow. This sort of enquiry would have given but a faint idea of the actual state of the cultivated area of every village, estate, or even a part of the district, to secure which I issued printed blank forms of statements to be filled up by the zemindars as recorded in their books. Having gathered the statements of almost the three-fourths of the district, I commenced to check them with the assistance of my extra establishment, which consisted of a peshkar and ten ameens. This establishment was entertained on the 9th February, and their services were dispensed with on the 31st March last, after a period of one month and eleven days. The strength of this establishment, as first proposed by me, was a second peshkar on Rs. 50, 12 ameens at Rs. 15, and 31 chainmen at Rs. 5 each; but the actual number engaged was a second peshkar, 10 ameens, and 22 chainmen. Though the order of Government for local enquiry and examination was intended for a limited area as a specimen, I, with the permission of the Collector of the district, made four circles in four different directions to secure an abstract notion of the agricultural statistics of the whole district, of which I had not the least previous personal local knowledge. The total number of villages

enquired into and measured was 274; where the waste land had been found to exist in large quantities, it was measured in blocks by the ordinary native method, by length and breadth only. The quantity of waste land being thus obtained was added to the cultivated area as recorded in the zemindar's account, and if the total approximately approached the area of the village entered in the survey registers the enquiry was considered as satisfactory. In one instance a proprietor of a large estate in purgunnah Tepa questioned the genuineness of thakbust measurement, and insisted for the actual measurement of one of his villages. I consented to his proposal with a view to convince the public of the accuracy of survey measurement. The village selected for the purpose was named Sunder Habi, of which the area as recorded in the register was 796 acres. The zemindars urged that it was not more than 250 acres. The measurement of this village was made by compass and scale, and a proper map was prepared. The zemindari amlas were present with the measuring party, and the measurement was conducted and completed under my personal superintendence and supervision. The total area was found to be 820 acres, and the little difference was owing to the non-clearing of bamboos and other obstacles of the measurement lines, as was done at the time of survey. This clearly showed that in some cases the zemindar's measurement cannot be safely depended upon, and as far as I have ascertained, I can safely say that in many instances, leaving aside the dishonesty of the zemindars' ameens, who collude with the actual cultivators, there is a custom that in zemindari measurements the tenants hold one end of the chain and the proprietor's ameen the other. The tenant places his one foot on the border and his other in the field, and then extends his hand, and thus in every field shortens the chain by five feet in every length and breadth. The zemidars do not measure the borders, roads, and ditches of the villages, and it is impossible to expect in every case an exact measurement from them. Petty zemindars were so afraid of the object of this investigation, that it is to be supposed that some of them (though thoroughly explained that it is not the intention of the Government to pry into their affairs or to measure their lands with any ulterior object beyond the general knowledge of the country which may enable Government to do what it can for their welfare), from a wrong impression that Government is going to break down the permanent settlement, and that my proceedings were the forerunners of its dissolution, filed inaccurate statements by lessening the cultivated portion of their estates and increasing that of uncultivated with a view that in so doing they would probably escape from enhancement of assessment in the event of a resettlement. Fortunately the number of such petty zemindars is in this district very small, and any inaccuracy in their statements cannot materially affect the returns of the whole district. The respectable zemindars, however, thoroughly understood the object of the investigation, and they all filed correct statements as far as the informations were ascertained from their records. The Moharanee Shurnomoye, of Baherbund, consulted with the Commissioner, and it is said that the executors of the late Baboo Prosonno Coomer Tagore, of Patiladaha, consulted with the barristers of Calcutta. The other zemindars of the place convened a monstrous meeting, collected a subscription, and engaged a pleader to argue that they were not

bound to furnish the information required by Government; with great difficulty and perseverance I prevailed on the zemindars to remove their groundless fear and to assist me in the enquiry, and I am glad to inform you that my attempts were crowned with entire success. Most of the proprietors, with the exception of petty shareholders and occupants of small holdings, who do not reside in the district, filed their returns, and the small estates of the absent proprietors were estimated by generalization. A list annexed with the report will show the quantity of land thus estimated.

Area of the district.*

5. The area of the district, when surveyed between the years 1856 and 1860 by the revenue surveyor, was 2,954,183 acres, or 4,615 square miles. From the commencement of the official year 1869-70 Chaklas Boda, Bykuntpore, and Patgram have been transferred to the new district of Julpigoree. On the other hand, a portion of Bograh has been transferred to this district, and the present area as regards its revenue jurisdiction is 2,380,812 acres, or 3,720 square miles of land, excluding large navigable rivers, as per main circuits stated below:—

No. of Circuit.	Name of Circuit.	Area in acres.	Area in square miles.
2.	Patiladaha	325,676·2	508·87
4.	Baherbund	110,883·15	173·25
5.	Barobila	119,907·15	187 29
6.	Coondy	171,692·0	268·28
7.	Pyrabund	124,579·0	194·65
8.	Baher and Bhetar Bund	179,537·73	280·53
9.	Baherbund and Panga	90,473·0	141 36
10.	Bhetarbund and Baherbund	239,338·62	373·96
11.	Panga	83,319·35	130·19
12.	Futtehpore	146,701·81	229·22
13.	Kankina	168,716·42	263·71
14.	Kazirhat and Tepa	7,371·78	11·52
15.	Kazirhat	257,299·29	401·99
16.	Coondy	113,613·0	177·52
17.	Kazirhat	121,062·0	189 16
18.	Ditto	1,764·0	2·75
19.	Ditto	8,703·0	13·60
	Total ...	2,270,674 3	3,547·85

* *Collector's Remarks.*

3. The revenue area of the district, after deduction of 123·2 square miles for the basins of large navigable rivers, is 3,720 square miles. The figures 3,788 given in late reports include a portion of the river area.

4. The criminal area of the district is 3,411·54 square miles. The figures given in Mr. Beverly's Census Report, 3,599, or with deduction of rivers, 3,470, were compiled in the survey office on imperfect data. The corrected figures are those now supplied after full calculation. The difference of 308 square miles between the criminal and revenue jurisdictions represents that portion of pergunnah Patiladaha subject criminally to Mymensing district, sub-division Jamalpore, thannah Dewangunge.

5. The Deputy Collector has founded his calculations on a third area, that of the estates borne on the revenue-roll of the district This is in some respects different from that of the revenue jurisdiction generally, since whole estates are borne on the revenue-roll of that district in which the greater portion of each of them is situated. Thus in effect, broadly speaking, on the one hand, the gives statistics relating to about 10,000 acres situated in Bograh and elsewhere, and on the other hand, he leaves out altogether the estate of Purrubbhag wholly in this district, comprising about 30,000 acres, which is joined with Boda and Patgram pretaining to Julpigoree in one demand of revenue, which is accordingly paid in that district. The net result is, that the figures apply to an area less by 20,518 acres than the real revenue area. The area dealt with is 3,687 square miles instead of 3,720. The Deputy Collector has explained how this came about. This is to be regretted, as it necessarily complicates to some extent most of his deductions.

From Bograh.

No. of Circuit.	Name of Circuit.		Area in acres.	Area in square miles.
4.	Poladasi	... ...	124,807·0	195·0
5.	Mooktipore	... ...	81,397·0	127·19
		Total ...	206,204·0	322·19
		Grand Total ...	2,476,878·3	3,870·4
	Deduct transfers to Julpigoree of mehals from Topa and Kazirhat	... ...	17,294·	27·2
	Rivers	... ...	78,772·	123·2
		Total ...	96,066·	150·4
		Balance ...	2,380,812·3	3,720·0

The area furnished to me by the zemindars as per survey mehalwar registers is 2,458,611 acres, or 3,841 square miles, as noted below :—

Serial number.	Names of Perghs.	Area in acres. A.	R.	P.
1.	Allihat	15,251	3	22
2.	Amdahar	16,773	1	14
3.	Andua	25,264	3	8
4.	Arsadpore	618	1	39
5.	Baherbund	386,426	0	9
6.	Bamandanga	55,170	3	8
7.	Bahuman Coonda	15,965	2	29
8.	Bazidpore	10,355	1	32
9.	Basata	15,614	1	7
10.	Batasun	84,977	2	17
11.	Bhetarbund	126,887	2	7
12.	Barobila	44,942	0	30
13.	Bairy Perry	10,349	1	5
14.	Barsakpala	9,019	1	17
15.	Kazirhat	459,409	2	30
16.	Karaibari	11,839	3	4
17.	Coondy	96,198	0	36
18.	Coonjghoraghat	43	2	14
19.	Edrackpore	7,529	0	0
20.	Islamabad	25,096	3	2
21.	Futtehjungpore	10,003	1	4
22.	Futtehpore	90,153	1	0
23.	Gungnagar	2,879	2	16
24.	Kankina	160,046	2	14
25.	Khas Taluq	5,644	0	36
26.	Khet Lal	1,185	1	0
27.	Khupi	57,741	2	22
28.	Krisnai	318	0	3
29.	Masta	9,462	2	11
30.	Mooktipore	30,053	1	7
31.	Munthana	65,076	1	9
32.	Mymantpore	3,649	2	29
33.	Odasi	10,864	0	21
34.	Panga	44,196	1	10
35.	Patiladaha	280,218	3	5
36.	Perry	5,636	0	4
37.	Perry Khalisa	1,671	2	31
38.	Poladasi	37,347	0	36
39.	Pyrabund	25,832	1	37
40.	Pyeka	7,362	0	37
41.	Rokinpore	5,300	1	1
42.	Sherepore	699	1	31
43.	Shookergoozery	8,041	2	11
44.	Sarhatta	13,886	1	0
45.	Shurrupore	37,537	0	18
46.	Tappa	62,664	1	35
47.	Tulsighat	6,622	2	19
48.	Warigacha	7,650	2	1
		Total ...	2,409,485	1	22

Pergunnahs transferred from Bograh to Rungpore.

		A.	R.	P.
1.	Cabilpore	8,037	1	14
2.	Bahamun Coonda	699	3	4
3.	Khamar Mehal	7,364	2	2
4.	Babunpore	606	0	24
5.	Mooktipore	5,221	1	36
6.	Sultanpore	1,695	1	8
7.	Khas Taluq	129	0	30
8.	Bazidpore	971	0	14
9.	Palasbari	7,356	2	16
10.	Shiksahar	11,565	3	30
11.	Barisakpala	4,090	2	30
12.	Coonjghoraghat	429	0	19
13.	Mymantpore	958	2	8
	Total ...	49,125	2	36
	Grand Total ...	2,458,611	0	18

6. Out of this area 98,316 acres 2 roods 11 poles are to be deducted on account of double entries in pergunnahs Kazirhat, Munthona, &c., of which a separate list has been given in Appendix No. 9. These entries were made in the mehalwar registers by the survey officers of those mehals which were held in ijmalee by the proprietors, and were measured without distinction of boundary, the total area being shown opposite to each of the mehals. As the zemindars filed their returns according to the mehalwar registers, their statements showed the excess area of the double entries in the columns of their unculturable waste lands. The net area after this deduction remains to be 2,360,294 acres 2 roods and 7 poles, or 3,687 square miles, which is less by 20,518 acres of the circuit area. The cause of this difference is that the circuit area consists of 30,810 acres of land on account of Purrubbhag, a portion of the estate Boda, which has been transferred to Julpigoree, and is consequently more by 30,810 acres than that of the revenue area of the district collected according to the rent-roll. The quantity of 20,518 acres of land above referred to being deducted from 30,810 acres of Purrubbhag, there still remains a balance of 10,292 acres, which is explained in the following manner:—

Double entries in survey registers of pergunnahs Kazirhat, Munthona, &c.

Balance to be explained					10,292 acres.
Deduct on account of mowza Banghari, belonging to estate Chapara, in pergunnah Kazirhat, but lying in pergunnah Boda, not within circuit area	2,778	2	12		
Ditto of Biddyabagish, lying in Purrubbhag ditto ...	471	0	25		
Ditto of Nowdanga ditto ditto ...	306	3	8		
Ditto of Biknulbari ditto ditto ...	164	0	32		
On account of land belonging to estates bearing on the rent-roll of this district, but lying in the district of Bograh	6,581	1	3		
					10,292 acres.

7. As the proprietors are ignorant of the quantity of land occupied by the holders of invalid rent-free tenures below one hundred beeghas, which under the permanent settlement were included within their zemindaries, they were requested to prepare their statements of the cultivated area of their villages as recorded in their zemindari books (*vide* paragraph 5 of Board's letter No. 43A, dated 21st January, 1873), and to deduct the same from the area of the village, as entered in the thakbust registers, showing the balance in the

Area of invalid rent-free tenures.

columns of grazing, culturable, or unculturable waste, as the case may be. The consequence was that the column of unculturable waste included the invalid tenures, 88 per cent. of which are cultivated. It is difficult to ascertain the accurate quantity of these invalid tenures, of which there are 20,000 entries in the record. These tenures were struck off by the resumption court as being below one hundred beeghas of land, and if an average area of 25 beeghas be taken for each tenure, the total quantity of land for twenty thousand tenures would be five lakhs of beeghas, equivalent to 166,666 acres of land, which I have deducted from the columns of waste land as given by the zemindars, and generalized them in the following manner, namely, cultivated, one and half lakhs; grazing; 1,500; culturable, 2,500; unculturable waste, 12,666; total 166,666 acres. Of the total area of the whole district, consisting of 2,360,294 acres, 1,737,262 are cultivated. The percentage of the cultivated portion of the district is 73 of the whole area, and that of the unculturable waste, inclusive of grazing and culturable lands, is 27 per cent. The district is intersected by several rivers, the principal of which are the Berhamputer, Teesta, and Dhurla. The length of the Berhamputer is 80 miles in the district, and if the minimum breadth of three miles be taken as granted, the area it occupies is 240 miles. The length of the Teesta is 110 miles, and that of Dhurla 35 in the district, and if one mile is allowed as their average breadth, the area they occupy in water and sandy beds is 145 square miles. Thus, it is evident that three rivers occupy an area of 385 square miles, equivalent to 246,400 acres of waste land. The total of waste and fallow lands in the district is 622,344 acres, out of which 246,400 is taken up by three rivers; the rest, 375,944, is occupied by other small rivers (one of which runs 114 miles in the district), jungles, jheels, roads, boundaries, and fallow lands, &c. Of 112,706 culturable waste, 26,089 acres were cultivated within the last three years and are now fallow, and 86,617 acres are culturable, but not under cultivation during the last three years, whilst 457,544 acres are unfit for cultivation. The grazing land, amounting to acres 52,093, is inadequate for the pasture of cattle, 1,765,264 in number. A detailed account of the area of each estate in the district is given in my Appendix No. 2. The following statement will show the quantity of land under cultivation of different crops, viz.—

Collector's Remark.

6. It must be borne in mind that 122 square miles have been already deducted for river area. This deduction only includes the flowing river in the lowest season, when the survey measurements took place, and besides this there are great wastes of sand on each side.

Collector's Remark.

7. This appendix is left out. It will be retained carefully in the office for reference, but it does not appear needful to encumber the report to Government with such bulky details. The Deputy Collector in Appendix I. has given an abstract of the results by pergunnahs, but if the specifications of the estates are wanted they can at any time be supplied.

	A.	R.	P.
Rice	1,263,266	1	19
Wheat	35,110	0	30
Other food-grains ...	49,242	0	14
Oil-seed	73,145	0	4
Jute	117,569	0	0
Indigo	13,302	2	24
Sugar	20,466	0	8
Tobacco	71,204	3	26
Vegetables	15,220	8	36
Homestead land	79,417	0	17
Total ...	1,737,950	1	27

8. A detailed account of the crops cultivated in the district will be found in my appendices Nos. 3 and 4. The figures in appendices Nos. 5 and 6 will show the number of cattle, carts, and boats. No. 7 is a list of estates and shares estimated by generalization. Out of the total area (2,360,294 acres) 147,163 acres have been estimated by generalization, and the rest, 2,213,131 acres of land, were enquired into, examined, and in several instances checked, by myself and my establishment by personal inspection and actual measurement.

Generalizations and enquiries by actual measurements and personal local investigations.

Collector's Remark.

8. For the reasons given above the bulky appendices 4 and 6, which give statistics for each estate, are omitted, as the same results are given in appendices 3 and 5 respectively for pergunnahs.

9. The Government assessment in the district is 997,673, and the average assessment per acre on cultivation is Re. 0-9-2. Rate per acre on culturable land is Re. 0-8-9, and rate per acre on total area of settlement is Re. 0-6-9.

Assessment per acre.

10. Other subjects affecting agriculture have been separately dealt with, and will be found in the following paragraphs.

11. There is only one sub-division in the district, namely, that of Bhowanigunge, the headquarters of which have lately been transferred to Gyebunda, owing to the encroachment of the Berhamputer and the sweeping away of the place where the former cutchery was held. This sub-division was established in November, 1858, to suppress river dacoity. It has four police stations under it, namely, Bhowanigunge, Sadullapore, Chilmari, and Govindgunge, and the outpost of Palasbari. Another sub-division was sanctioned by Government years ago at Nagessuri, but no action has yet taken place thereon. Recently the Government of Bengal has sanctioned another sub-division, but it has not yet been opened.

Revenue division and sub-division.

Collector's Remark.

9. The location of the Gyebunda sub-division has been removed from Bhowanigunge, owing to the former site being a cramped one, and to attain a more central position. The old site has not been washed away, although the river Berhamputer has encroached very much a few miles to the south of it and has broken up the zemindari cutchery.

The Nagessuri sub-division has just been located at Kooreegram, on the Durlah; the site chosen has been approved by Government, and the buildings will be put in progress at once.

12. The district is divided into six moonsiffees, namely—1st, Sudder Moonsiffee; 2nd, Buddergunge; 3rd, Bhotmari; 4th, Barobari; 5th, Olipore; 6th, Gyebunda. The Judge of Rungpore tries sessions cases of Bograh and also hears civil appeals.

Civil division.

13. The climate of the district is generally unhealthy and malarious owing to the great many swamps and bheels and the stagnation of their water, arising from decay of vegetable matters therein; six out of the twelve months, however, are healthy, owing to the dryness of the atmosphere and the want of evaporation of water, but the humid condition of the atmosphere increases the diseases in winter and rainy seasons. Well

Climate of the district of Rungpore.

water in certain places is fair, but stream water is subject to contamination from various sources. It is said that the climate has lately much improved, and the cause I attribute to the clearing of the bamboos that prevent the free ventilation of the air; the interior of the district is by far more healthy than the sudder station. Another cause of the unhealthiness of the district is the decomposition of jute in the rivers, which contaminates the water and creates disease.

Diseases prevalent in Rungpore.

14. The prevailing diseases of the district are malarious fever and elephantiasis. The fever is lingering, usually attended with spleen and liver, but not destructive though sometimes very obstinate, especially with up-countrymen. Elephantiasis is the result of the humid condition of the country, and generally appears in the form of glands amongst the females and in hydrocele amongst the males. Cholera now and then breaks out with violence. Pills are kept at every police station and outpost for distribution to the patients, and in special cases native doctors are sent for assistance. The following is the Civil Surgeon's report on the health of the district in 1871 :—"The table will show that there was a great deal more of cholera and unusual prevalence of fever. Cholera prevailed in two seasons under two different conditions of the atmosphere—in April and May, when the viscissitudes of temperature are so great between the days and nights; and in November and December, when the sudden advent of water and dewy nights affects the badly housed and insufficiently clothed people. In April and May the means of daily range of thermometer were 30-66° and 36-01°, and deaths from cholera were 262 and 242 respectively. Again, in November and December the means of the daily minimums in the thermometer were 63-9° and 54-48°, and deaths from cholera were 55 and 112 respectively."

Collector's Remark.

10. There were several outbreaks of cholera during 1872, the severest taking place in November. The account of them is given in the Sanitary and Administration Reports of the year.

There are seven dispensaries in the district, generally supported by the wealthy and influential men devoted to the welfare of the country. The places where these dispensaries are situated are Rungpore, Mahigunge, Olipore, Gyebunda, Batasun, Kankina, and Thusbhander. Baboo Shama Churn Roy, Naib of Moharanee Shurnomoye, and Baboo Romoni Mohun Roy Chowdhry, of Thusbhander, and Baboo Mohima Runjon Roy Chowdhry, of Kankina, take great interest in the welfare of their dispensaries. The people have of late commenced appreciating the benefit of European medicine, but still they approach with caution and superstitious awe the gates of the dispensaries. The people in general in the interior have recourse to the ojhas, in whom they have implicit confidence, and these quacks pretend, from their supernatural knowledge of the deities who have control over diseases, to cure every sort of sickness which a learned physician may declare as incurable. "Fools rush in where angels fear to tread." Whatever be the scientific qualifications of these ojhas, they however manage their affairs with

Collector's Remark.

11. There is an eighth dispensary not under Government supervision at Govindgunge, supported from the estate of the late Prosunno Koomar Tagore. It works fairly well.

such dexterity, that the implicit confidence the ignorant have in them, creates in the patients a belief which assists nature that cures all diseases. I have already stated that bad climate and the swampy state of the district are the causes of its illnesses. I must now add that bad wells are another cause which gives rise to them; the wells are generally sunk from 15 to 20 feet deep, and are encompassed by clay burnt rings, called pats, which admit a percolation of filthy water from the swamps contaminated by decayed vegetation. As a layman without any medical knowledge, it would be presumption on my part to venture any opinion as to the preventive measures of the diseases; but as for remedial course, it would not be absurd to suggest that as the district is traversed by the rivers Teesta, Ghagut, Dhurla, and Berhamputer, all running almost in parallel lines, an improved system of drainage can therefore be easily introduced to clear off the confined swamps into the regular channels of current water. This proceeding would also secure canals for irrigation purposes; but I am afraid the moistened state of the soil, owing to its sandy nature, will render irrigative canals superfluous, and the scheme, if introduced, will probably prove a total failure.

Collector's Remark.

12. Mr. Damant, Joint-Magistrate, has a collection of the muntras of these ojhas, which he obtained in Dinagepore. He writes about them to the *Indian Antiquary*, July 1873, as follows:—"They are on a variety of subjects, such as driving away evil spirits, for preventing anything evil from entering the house, for detecting a thief, for summoning the gods, for enchanting a person, for closing the mouths of snakes and dogs, and for curing snake-bite. The meaning is always obscure, and in many cases quite unintelligible; but some of them seem to have more connection than others, and admit of translation. They are written in the worst possible Bengali, with numerous provincial words." He gives translation of two of these muntras, one of which is used to drive away evil spirits. The aboriginal tribes, Mech, Koch, and Bhooteas, are classed with witches as evil spirits who are to be propitiated. For the common diseases of the country, the people in general have resort to their koberajes or others with a reputation for medical knowledge, and the treatment, though rough and ignorant, has for its object to cure and not merely to chase away evil influence, and probably does much more good than harm.

15. The following is an extract from the report on the Statistical Return No. XLIB for the year 1871-72:—

Aspect and superficial configuration of Rungpore.

"The eastern part of the district being low is subject to inundation during the rains. The northern part from the station upwards abounds in sandy plains, alternating with low loam and clay land. A greater part of the district is low, and it is estimated that a considerable portion (36 per cent.) is inundated during the rains. The general slope of the surface is from north-west to south-east, as indicated by the flow of the rivers in that direction, the principal of which are the Karatoya, Dhurla, and Berhamputer. In addition to these there are many other streams of less note, the whole country being intersected by water-courses forming communications with great rivers. During the rains, the surface everywhere having great equality of elevation, an accidental depression in the waterway of either the Berhamputer or the Ganges will immediataly cause the general drainage of the country to set towards the lower of these great rivers. From some unexplained cause more permanent alterations have taken place in the direction of the drainage. The great volume of water of the Teesta, which formerly was by the Atrai south-western channel of that stream thrown into the Ganges, is now by the south-east channel, still denominated the Teesta, thrown into the Berhamputer. This

change is said to have occurred in 1194, B.S., corresponding with 1787-88. Though there is no lake of considerable extent, there are numerous jheels, or small stangant sheets of water, formed either in the deserted channels of streams or the overflowing of springs. Their numbers and positions vary much, the old ones becoming obliterated, either by silt or accumulation of decaying vegetation, and new ones being formed by the alterations in the course of rivers and other causes." The greatest benefit that Government can confer on the people is to drain out these swamps. The place is known as the most unhealthy in Bengal, and is nicknamed by the natives Jumpur (Death's kingdom), the swamps being the cause of its unhealthiness. A large portion of land will be reclaimed by the drainage, and the zemindars ought at least to bear a part of the cost.

Routes by land and water.

16. The following are the routes by land kept in repair by the Ferry Fund. They are all third-class roads :—

Rungpore to	Kholahati	21	miles.
„	to Hatebund, Bograh	30	„
„	to Kaligunge	46	„
„	to Bograh	36	„
„	to Dhurla, Cooch Behar	28	„
„	to Chullakhal	14	„
„	to Kitkeebari	54	„

The following rivers are navigable throughout the year :—

Berhamputer	80	miles length, 5 miles	breadth.
Teesta	110	„ 1 mile	„
Dhurla	35	„ 1 „	„
Kodalkati for 250 to 300 maunds boat, Ghogat partly navigable for small craft in the cold season	114	„ 2½ rasis	„
Karatoya, navigable in rainy season ...	61	„ 4 „	„
Sunkosh, navigable in rainy season ...	48	„ ½ mile	„

The following rivers are not navigable in any season :—

Manas, 1st part	21	miles length, 4 rasis	breadth.
„ 2nd part	32	„ 4 „	„
Sarb Mungula	Not known		
Mora Tais	„		
Tamunessari	„	3 „	„
Akhersa	20	miles length, 1 rasi	„
Deadanga	2	„ ½	„
Fulkuor	12	„ 1 „	„
Girai	16	„ 1 „	„
Bamni	10	„ 1½ „	„
Bureeteesta	18	„ 2 rasis	„
Burail	30	„ 3 „	„
Sarai	60	„ 3 „	„
Altaikuri	Not known.		
Bamnikunda	„		
Nalua	„		

Bils.

Barobila,	in	Peergunge ...	...	5	miles long
Chadobhuban	„	„	..	4	„
Chikli	„	„	...	2	„
Kukrul	„	„	...	2	„
Noligali	„	„	...	4	„
Jhukia	„	... ...	...	2	„

Means of communication.

17. The means of communication are either by boats, carts, or palkees. The people travel from one part of the country to another in hackeries except where there are navigable rivers. The rich and

wealthy travel in palkees, but the district does not afford a sufficient number of good bearers. As soon as the winter commences, the Rowani bearers come from Sarun, Tirhoot, and Shahabad, by thousands, and they remain till May, when they leave the district before the rains set in from a fear of the unhealthiness of the climate. There is no horse dâk for the convenience of travellers, nor any other speedy conveyance; the want of which, added to the unhealthiness of the place, and the distance from the railway station, creates an awful terror in the mind of a stranger who by chance or misfortune is destined to be in the district. The charge of travelling is enormously high. The Government allowance of eight annas a mile, not to mention the rate of 4 annas allowed to uncovenanted servants, is quite inadequate to meet the *bonâ fide* charge. The country boats are not well fitted for travelling; but in October, at the time of the Dusara vacation, when the amlas are in need of conveyance to go home, the Dacca and Furreedpore majhees bring in their boats in the hope of getting a good hire. The Assam steamer touches Kaligunge once a week, but the people do not generally avail themselves of it. In the rainy season the currents of the Teesta, Dhurla, and Beramhputer become so mighty that ordinary boats do not venture to stem them. The condition of the roads in the rains of ordinary years, though bad enough, is passable; most of the bridges are made of timber and of a weak construction. There is every probability of these being carried away by an inundation, and the roads washed away and cut off so as to leave no trace behind them. The new expected railway will, I think, obviate the necessity of making a pucca road. Mr. Crawford in his report states that the sum granted for keeping the roads in repair is hardly sufficient to retain them in their ancient decayed condition.

Collector's Remark.

13. This is quite true.

Collector's Remark.

14. The district has now its own ferry collections, and the roads are improving. The weak bridges are becoming stronger.

18. The villagers of Rungpore have not their houses in one spot as in Behar and in the vicinity of Calcutta. They have here and there houses scattered generally over the plains and banks of the rivers. The ryots prefer to build their houses in the centre of their cultivations, so that they may look over their fields. Each estate contains several scattered villages and hamlets. Every house has a grove of its own. The betel-nut trees standing as sentinels over the surrounding plantations, the plantain trees with their green leaves affording shade to the villagers, and the jack trees inviting weary travellers to rest under them, form a scene truly picturesque, and present a view at once charming and beautiful. The huts are usually constructed on high lands or mounds artificially raised to protect them from inundations that generally overrun the district; almost every house has a surplus land attached to it surrounded by a bamboo fence, where the owner plants vegetables, &c., which after home consumption affords the peasants, on several occasions, sources of little income. The peasant generally builds three cottages—one for his habitation, the second for his kitchen, and the third for his cattle. The soil of the country being sandy, the people do

Village sites.

not raise mud-walls, which do not stand against the rains; the consequence is that the houses are walled with tatees made either of bamboos or wild reeds and thatched with straw, both of which materials are subject to conflagration. The people, in having their houses scattered over the plains, have advantages as well as disadvantages. On the one hand, they enjoy the benefits of a free ventilation, on the other, they are exposed to the depredation of thieves and robbers, who take advantage of their seclusion; on the one hand, they enjoy, after their daily labor, the pleasures of retirement secured from the bustle of the world, whilst on the other, they are deprived of the comforts which the constant association of friends and neighbours afford to man, who is by nature a social being.

Part II.—Agriculture—Factories.

19. There are no European planters in this district; the western capitalists who had laid large sums of money on indigo factories have all been ruined in the late Bengal indigo revolution; their factories have been sold and purchased by the native proprietors, who manage them in the best way they can; several of the jotedars (middle men, between the zemindars and actual cultivators) have small vats to prepare indigo. I have seen several persons, with a capital of Rs. 300 or Rs. 400, carrying on indigo cultivation; some of the influential zemindars have good concerns on larger scales. I never heard any one complaining of indigo oppression in my tour in the district; this is perhaps owing to an improved system of dealing with the ryots; the planters here never force the people to cultivate indigo for them; the cultivators sow indigo of their own accord and free-will; if they take advance from the planters they sell at seven bundles, whilst the unfettered cultivators sell from three to four bundles a rupee. The circumference of an indigo bundle is 7½ to 10½ feet, and 100 bundles of indigo produce from 15 to 17 seers in weight. In Behar the business is carried on on a different system; the planters there take lease of villages from the proprietors, whom they pay increased rent, and compel the ryots against their will to cultivate indigo for them; the ryots receive Rs. 8 a beegha of 27,225 square feet (equal to 1 beegha 12 cottahs of Bengal measure of 14,400 superficial feet), out of which Rs. 3 are deducted for rent of the land. In addition to the above, the amlas of the factories and the executive agents of the cultivation extort a certain percentage from the poor cultivators. In fact, the ryots of Behar do not receive more than Rs. 4 for each beegha of land, whilst they have to plough, harrow, and drill the land in the finest way possible, besides weeding, cutting, carting, and perhaps carrying to the factory the crops in their own carts. After the delivery of the crop, they have to dance attendance to the huzuri amlas for the adjustment of accounts; but the worst part of the affair keenly felt by the ryots is not the non-payment of a just and equitable compensation of their labor, but the abusive language which is used by the tehsildars and tickadars of the factory towards them. In Behar the cultivation of the crop is managed under the direct supervision of the factory, whilst in Rungpore it is conducted by the cultivators themselves; the one does the work under compulsion, and the other with free-will, consequently the emotions in the minds of both must be quite different. Indigo is sown in Falgoon, Choit, and Bysack, and cut in Assar, Srabun, and Bhadder.

The land requires seven or eight ploughings and as many harrowings, besides two or three drillings. The sithes of the indigo serve as manure. The crop is twice cut in the same harvest; it is taken to the vats where the leaves undergo the process of decomposition (গাঁজা), after which the leaves are thrown out and the vats beaten with bats, and then allowed to rest for a time; the sediment remains, whilst the water is let out through an orifice in the vat; the indigo is then taken out, boiled, and made into cakes. The quantity of land under its cultivation in the district is 13,302 acres. The northern portion of the country, specially Kazirhat, Kankina, and Munthona, are cultivated with this crop, which grows on high lands. The indigo of large concerns is taken down to Calcutta for sale, but the petty planters sell their indigo to the carpet weavers of the district, who require it to colour their thread, or to the Bhuteas, who carry it to Thibet. The price of indigo in the mofussil is regulated by the sale that takes place in the indigo mart at Calcutta. The average produce of one beegha of land varies from 30 to 35 bundles of indigo. If the cultivator does not take advance from the factory, he sells either by *koot* the produce of his field (guess estimation), or by the number of bundles. The produce of one beegha of indigo, whether sold by *koot* or by the number of bundles, goes from Rs. 10 to 12. Four seers of seed are sufficient for one beegha of land; the value of the seed varies from two to eight annas a seer. If the cultivators take advance and fail to deliver indigo they are charged with interest at the rate of two annas a rupee. Merchants come up here to purchase indigo from Calcutta, and buy it from the petty factors, who have no agents in Calcutta. The condition of the Bengal indigo cultivators differs widely from that of Behar. The former gets Rs. 10 to 12 for a beegha of 14,400 square feet, whilst the latter receives Rs. 8 for a beegha of 27,225 feet.

Collector's Remark.

15. Indigo was cultivated in this district long before any European planter set his foot here, and was sold by the ryot cultivators in large quantities to the Bhuteas, as it still continues to be. It is estimated that as much as 1,000 maunds a year is taken to Julpigoree and elsewhere for that purpose. The Bhuteas used to come down to Rungpore in large caravans to make their purchases, but few now come, as markets have been established nearer their homes.

20. The principal crops produced in the district are rice, tobacco, jute, oil-seeds, indigo, sugarcane, and potatoes. Rice is sown in two harvests called "aus," or "bitri," and "amun." The aus rice is sown from the commencement of Falgoon to the end of Choitro, and cut from the middle of Joisto to the end of Assar. Poli land is well fitted for this crop. The land undergoes from three to five ploughings before it is prepared to receive the seeds, and two ploughings after the sowing, one from north to south and the other from east to west. Every ploughing is followed by harrowing (*moi*) and drilling (*nangle*); breaking of clods with mallets where necessary precedes the process of sowing. After vegetation, when the plants grow one foot high the crop requires two weedings. A pair of bullocks plough from 8 to 10 cottahs, harrows from 2 to 2½ beeghas, and drills from 1 to 1¼ beegha of land in a day; the charge of a pair of bullocks varies from three to four annas per diem; six laborers can weed the grass of one beegha of land. When the harvest is ripe it is reaped in bundles and carried to the thrashing-floor for treading. Four oxen can tread in a day the crop of one beegha of

Rice.

land. The straw thus trodden is kept by the cultivators to serve as fodder for their cattle. Fourteen to fifteen seers of seed are required for one beegha of land, and the average produce varies from 5 to 7 maunds of paddy per beegha, or 15 to 21 maunds per acre, in one harvest. After the aus crop has been cut, the cultivators sow mustard, potato, garlic, and other rubbee crops when the land becomes dry. If the land remains moistened the cultivators transplant it with amun rice. In first-class low lands of pergunnah Baherbund and its vicinity the cultivators prepare a nursery of rice in the month of Joisto on a piece of high rich land, and then transplant and retransplant the seedlings gradually on the low lands as the water rises by degrees. This sort of transplantation is called "cherow" cultivation. There are three sorts of rice cultivation—first, by sowing seeds on dry land, after it has been prepared for their reception; second, by sowing the seeds when the field is full of water by ploughing the land and making of it a mire; third, transplantation of the seedlings when the water rises and the land becomes wet. The first is called "boya" (বোয়া), the second "muchla" (মচলা), and the third "ropa" (রোপা). The first is adapted for aus, and the latter two for amun cultivation. The amun seed is nursed up in the latter part of Choit, Bysack, and first part of Joisto; sown or transplanted in Assar, Sravun, and Bhadder, and cut in Aughan and Pous, and sometimes in the middle of Magh. The land for this crop requires three to four ploughings before sowing or transplantation, but none afterwards. Two to three harrowings, without any drilling, are quite sufficient. Neither malleting (কুরপী) nor weeding is necessary; both khoira and poli lands are well fitted for this crop. One *dhone* of land (equal to 13 cottahs of Bengali beegha) requires the seedlings of 6 to 10 seers of seeds; the quantity becomes greater as the transplantations are later in time; thus, if the transplantations are early in Assar, six seers are sufficient; if in Sravun, eight seers; but if late in Bhadder, 10 seers. The produce of one acre of land ranges from 15 to 21 maunds of paddy, which, when cleared of husks, weighs from 10 to 12 maunds of rice in one harvest. The marketable value of common rice within the year ordinarily varies from Re. 1 to 1-12 a maund, except in the year of scarcity. The tenants in most cases keep the aus rice for their home consumption, and discharge the proprietor's rent by the sale-proceeds of other produce, besides the food-grains. The total area under rice cultivation in the district is acres 1,263,266, and if 21 maunds be taken as granted to be the ordinary produce per acre of the amun crop and 30 maunds for lands yielding two harvests, the net produce of the district would be 26,895,327 maunds of paddy, or 16,809,578 maunds of rice, plus 2,578,752 maunds of rice on account of 275,067 acres yielding rice and other staples at 15 maunds per acre, —total 19,388,330 maunds of rice. The population of the district, including that of thannah Dewangunge, as estimated in the late census

Collector's Remark.

16. The population of thannah Dewangunge, 85,000, has been included because pergunnah Patiladaha, which is in the revenue jurisdiction, comprises over three-quarters of the area of that thannah. The inclusion of the whole, however, is an excess, and in the same way as about 20,000 acres of the real area of the district has been left out, as previously shown, a further deduction in the population is needed of some 15,000 to 20,000 people, thus deducting the odd 35,124 on these two accounts, and taking the population at 2,200,000 for the area comprised in the report, may give a result approximately correct. The calculation, if thus corrected on the data assumed by the Deputy

Collector, would increase the amount of rice available for export in ordinary years; but all these calculations in dealing with such large areas as the average of a district must be vague in the extreme. Then, again, the computed allowance of 6¼ chittacks per head seems small; in the famine year 1787 one-third of a seer per head was the dole proposed to be given, and a healthy man will eat 12 chittacks of rice a day. I should think 8 chittacks per head all round nearer the mark. This, on the population given above, would give the consumption at 9,900,000 maunds for the year, which is more than that arrived at by the Deputy Collector for a larger population. The figures of total produce originally stood as 26,264,690, instead of 19,388,330, as now; but on looking through the report with the Deputy Collector, I ascertained that he had assumed that the spring rice is also grown on all the land devoted to winter rice. I have estimated the spring crops as at the outset one-quarter of the yearly outturn, and the Deputy Collector modified his conclusions accordingly, and by this one sweep deducted nearly a third of his former estimate. I give these instances to indicate the multifarious causes of error that exist in making large calculations of the kind. It is probable enough that about half of the produce is exported in ordinary good years, but whether that total produce is 19,388,330 maunds, as estimated by the Deputy Collector, or very much less, it is at present from the information in our possession impossible to form an opinion.

is 2,235,194, inclusive of adults and minors of all ages; and if 6¾ chittacks of rice per day be taken as the average consumption per head, the annual home consumption of the district would be 9,574,137 maunds, leaving a balance of 9,850,393 maunds for exportation. The species of rice that grow in the district are various. Aus dhan is classified under three distinct species, viz., 1st, *Kainon*; 2nd, *Jallidhan*; 3rd, *Madhum*; each of these classes has a variety of its own, the Kainon class consists of—

Pathor Loori	... পাথরলুড়ি।	Kanchanoni	... কাঁচানলি।
Garia	... গড়িয়া।	Dakhina	... দক্ষিণা।
Jogitalai	... যোগীতালাই।	Pakhiraj	... পক্ষিরাজ।
Bouildar	... বোয়ালদার।	Kandai	... কান্দাই।
Thukri	... থুকড়ি।	Khaichanga	... খইচোঙ্গা।
Chatrul	... চতরুল।	Pepaulbhaij	... পিপলভাঙ্গ।
Chhoto Kasin	... ছোটকাসিন।	Jabor Sail	... জোবরসইল।
Thukriduma	... থুকড়িডুমা।	Chandomra	... চেঙ্গডুমরা।
Sail Ikri	... সইলইকড়ি।	Forasidomra	... ফরাসিডুমরা।
Sona Moi	... শোনামই।	Bhadi Malsira	... ভাদইমালসিরা।
Dhalagurpha	... ধলাগরফা।	Kasia Pauj	... কশিয়া পাঞ্জ।
Dhalakanchi	... ধলাকাঞ্চি।		

The following varieties are classed under the head of Jallidhan, namely—

Katki	... কটকী।	Dadia Hali	... দুদিয়াহলাই।
Dhula Duma	... ধলাডুমা।	Kajolgouri	... কজালগৌরি।
Amlai	... আমলাই।	Aousbunch	... আউশবাঞ্চ।
Kala Dumra	... কালাডুমরা।	Chhaitan Dumra	ছাতনডুমরা।
Lukhi Dumra	... লক্ষীডুমা।	Jata	... জাটা।
Mala Dumra	... মালাডুমা।	Keshli	... কেশলী।
Kala Chapal	... কালাচাপাল।	Bhusri	... ভুশরি।
Thoronga	... থোরঙ্গা।	Aus Jasowa	... আউশজসয়া।

The following varieties pass under the 3rd class, namely—

Bakori	... বকরি।	Bhotea Gorfa	... ভাটিয়াগরফা।
Nelpai	... নেলপাই।	Katoria	... কাটরিয়া।
Kai Jore	... কইজোড়।	Chinaduli	... চিনাডুলী।
Mala Dumra	... মালাডুমরা।	Soil Thukri	... সইল থুকড়ি।
Aus Ganjia	... আউশগঞ্জিয়া।	Atili	... অতিলী।
Balarum	... বলরাম।	Khagra Chang	... খাগড়া চেঙ্গ।
Dhole Sandrie	... ঢোলশুন্দরি।	Binni	... বিন্নি।
Chitari	... চিতরি।	Lukkiachul	... লক্ষ্মীআচল।
Gani Dumra	... ঘনিডুমরা।	Bagun Bichi	... বাগুনবিচি।
Mamrujkhali	... মমরাজখালি।	Furasi Chopal	... ফরাশীচাপাল।
Chopal	... চাপাল।	Golabaribokri	... গোলাবাড়িবকরি।
Gunjea	... গাঞ্জিয়া।	Jubgaria	... জাবগাড়িয়া।
Sarisaful	... সরিসাফুল।	Garifa	... গরিফা।
Karui	... করাই।	Nilaj	... নিলাজ।
Sukhi Dumra	... সুখীডুমরা।	Soulpona	... শৌলপোনা।
Katalia	... কাঠালিয়া।	Parsi	... পারসী।
Soni	... শোনি।	Malsira	... মালসিরা।
Birumdon	... বিরমদন।	Dharia	... ধরিয়া।
Ghusri	... ঘুশড়ি।	Jhapai	... ঝাপাই।
Chung Mugri	... চেঙ্গমুগরি।	Ghoradumri	... ঘোড়াডুমরি।
Kuchani	... কুচনি।	Dairka Sail	... ডইবকাসইল।
Buzra	... বজরা।	Nira Bakri	... নিরাবকরি।

The Amun or Hemanti dhan has also several varieties, of which the following are the principal, namely—

Gojul Guria	... গাজলগড়িয়া	Malsira	... মালসিরা।
Horisunkur	... হরিসঙ্কর।	Sujni	... শুজনি।
Kuchudana	... কচুদানা।	Sunkhu Mokhi	... শঙ্খমুখী।
Binnaful	... বিন্নাফুল।	Soul Jasawa	... শৌলজশয়া।
Satia	... শটিয়া।	Bonildana	... বোয়ালদাড়িয়া।
Fulgonjia	... ফুলগাঞ্জিয়া।	Pora Malsira	... পোরামালসিরা।
Tepa	... টেপা।	Jafornowdom	... জাফরনাউডোম।
Kalijira	... কালিজিরা।	Showraj	... শাওরাজ।
Kunch Kulas	... কাঁচকলশ।	Lohadanga	... লোহাডাঙ্গা।
Katura Jasoa	... কটুরাজাশয়া।	Kanoi Bansi	... কানাইবাঁশী।
Tula Malsira	... তুলামালসিরা।	Haldi Juma	... হলদিজুয়ানা।
Kalamona	... কালামনা।	Nowdom	... নোউডোম।
Chini Bhog	... চিনিভোগ।	Rasul Bhog	... রছুলভোগ।
Khirsapat	... খিরশাপাত।	Matuksal	... মটুকশলা।

Kad Pakri ... কাদপাকড়ি।
Bogjhul ... বগজুল
Mugi Malsira ... মুগিমালসিরা।
Kulum Tepi ... কলমটেপী।
Shamraj ... শ্যামরাজ।
Kulashaouraj ... কালাশাওরাজ।
Panin Magri ... পুঁইমুগরি।
Kartic Soil ... কার্ত্তিকশাইল।
Baruni ... বারুনি।
Juljuli ... জুলজুলি।
Haldia Banch ... হলদিয়াবাঁচ।
Amla ... আমলা।
Jakhor ... জাখরা।
Chapa Kuli ... চাপাকলি।
Buraharin ... বুড়াহরিণ।
Kala Moi ... কালামই।
Boudulali ... বৌদুলালি।
Bansh Patri ... বাঁশপাতারি।
Somas Joli ... সোমাশজলী।
Dalkuchra ... দলকচড়া।
Hatijul ... হাতিবুল।
Atia Tepa ... আটিয়াটেপা।
Dubraj ... দুবরাজ।
Pakiraj ... পক্ষিরাজ।
Dole Kamla ... দোলকমলা।
Krisnu Chura ... কৃষ্ণচুড়া।
Aujna ... আঞ্জনা।
Suburna Khurika সুবর্ণখড়িকা।
Dudsar ... দুধশর।
Patmadoi ... পাটমাদই।
Bamun Bhog ... বামনভোগ।
Singaria ... শিঙ্গীরিয়া।
Paia Musri ... পেয়ামুশুরি।
Mudhu Soil ... মধুসইল।
Shyamlall ... শ্যামলাল।
Dhala Soil ... ধলাসইল।
Pati Soil ... পাতিসইল।
Kansahara ... কাঁশাহারা।
Fulkansa ... ফুলকাঁসা।
Sulkumar ... সুলকুমার।
Bachi ... বাচি।
Oatikandi ... ওয়াতিকান্দি।
Shyamrus ... শ্যামরশ।
Mendigiri ... মেন্দিগিরি।
Tilkaful ... তিলকাফুল।
Narikil Jhuki ... নারিকেলঝুকি।
Pani Soil ... পানিসইল।
Dhemsi ... ঢেমসী।
Dudkamal ... দুদকমল।
Chapa ... চাপা।
Banshi ... বাঁসি।
Bhogjora ... ভোগজিরা।
Gujuri ... গুজুরি।
Janakrai ... জনকরাই।
Ashina ... আশ্বিনা।
Katair Bhog ... কাটাইরভোগ।
Bakur ... বাকুর।
Sundari ... সুন্দরি।
Benta ... বেঁত।
Bow Bhog ... বৌভোগ।
Gopal Goria ... গোপালগরিয়া।
Nuli ... নুলী।
Moubhouj ... মৌভাজ।
Burabakar ... বুড়াবাকাড়।
Hatidant ... হাতিদাঁত।
Juggunauth Bhog জগন্নাথভোগ।
Khoichur ... খৈইচুর।
Debkunya ... দেবকন্যা।
Parijat ... পারিজাত।
Surju Oojal ... সূর্য্যউজ্জ্বল।
Shapar ... সাপার।
Narikelful ... নারিকেলফুল।
Rajbhog ... রাজভোগ।
Kala Soil ... কালাসইল।
Bajnowa ... বাজনওয়া।
Asurpat ... আশুরপাট।
Abali ... আবালি।

It is indeed very difficult to distinguish the various species of rice, and to give a detailed description of each sort; showing its difference from other classes is a matter quite out of the question. A most clever agriculturist cannot distinguish them when grouped together. The eastern part of the district, especially on the banks of the Berhamputer, being much lower than the general level of the country, the mode of *cherow* cultivation, that is, by transplantation of the seedlings as the water rises, is carried to an extensive scale. From the first nursery the seedlings are transplanted to a second nursery when about one foot high, and finally retransplanted on the actual fields when about two feet in height. A nursery of one *dhone* of land (13 cottahs) supplies four beeghas of land with seedlings. The system of cultivation by transplantation saves the peasantry a good deal of seeds from the division of the several sprouts that shoot out from one seed. An attempt was made to improve rice cultivation by the introduction of Carolina seed, but like all other experiments, it proved to be a total failure. At the time of the accession of the British Government to the Dewany of the country the district was visited by a severe famine, which reduced half of its population and laid half of the arable lands waste, but within the last 30 or 40 years the cultivation of rice has been largely extended, and the fallow lands have been brought under the plough. The increase of cultivation and the reclaiming of waste land without any measure for the improvement of the productive power of the land have exhausted the moisture of the soil and caused a considerable deterioration in the produce. The name of the aus dhan is derived from the rapidity with which it comes to maturity ; the name of amun, or hemanti is derived from the season in which it ripens. Rice is taken by the natives in the following shapes :—Bhát (boiled rice), chura or cheera, চিড়া (beaten rice), khoi or lai, খৈ কিম্বা লাই (fried rice), muri or murmuri, মুড়ি কিম্বা মুড়মুড়ি (fried rice), paristi bhát, পরিষ্টভাত (boiled rice taken at night after being kept in water for some time), pantha bhat, পান্তা (cold rice), khood (refuses of rice when prepared), bheeja chail (moistened rice), chail bhaja (roasted rice), আধকুটা (half ground), ভুতগুড়া (pestered rice). The following are the different stages of rice, namely, bij or bichan, বীজ কিম্বা বিছন (seed or seedling), bichan paton, বিছন পাটন (wetting of the seed of winter rice before sowing), tula mouthua, তুলা মুখুয়া (first shooting of the seed visible above the ground), barai kanta, বরই কাটা (when the sprouts are 4 inches long, with red color) nalganj, নলগাজ (green stage of the sprout before expansion), patafuta, পাতাফুটা (same after expansion), dopata, দোপাতা (development of the sprout), baokhela, বাওখেলা (when high enough to move in the wind), neocha bichan, নেওচা বিছন (seedling before transplantation), gochi bichan, গোচি বিছন (gradual transplantation), dhaner gachi, ধানের গাচি (clumps of five or six seedlings planted in low lands), pata, পাতা (seedlings fit for transplantation), thopan, থোপান (clumps of eight or ten sprouts from one root), gamer, গামার (the same when

becomes thick and large), kanch thor, কাঁচথোড় (dhan when it comes to ear), golafula, গলাফুল (stem below the leaves when it swells out), phulan, ফুলান (spreading of the ear), dudh bhura, দুধভরা (milky substance in the ear), kolapaka, কলাপাকা (when dhan ripens and assumes the colour of a plantain), purapaka, পুরাপাকা (when fully ripe), dhan, ধান (paddy), chowl, চাউল (rice), tush, তুষ (husk), khud, খুদ (fragment of rice). The crop of one beegha of land requires the services of seven or eight laborers to be reaped and thrashed: when the paddy is taken away from the thrashing-floor the peasant's wife makes rice of it. The process of preparing rice is two-fold—*usna*, উষণ, and *atab*, আতপ—boiled and unboiled. The *usna* is prepared after the paddy is half-boiled in earthen pots and dried in the sun for two days, the husks are then separated by a native machine called *dhenkie;* three persons are required to manage this *dhenkie*,—two are engaged to raise it with their feet to fall heavily on the paddy, which is kept in a hole called *gor* (গড়), made of wood and fixed on the ground, and one turns out the staple with the hand when the *dhenkie* rises. A maund of paddy gives 25 seers of husk; the atab rice undergoes the same process, except boiling.

Wheat.

21. This crop does not grow to a large extent in this district; the soil being low and damp, owing to the swamps and jheels, it is more fit for kharif than rubbee harvest. The tenants cultivate it round their houses to prepare *semai*, a sweetmeat used in Mahomedan festivals, and made of this staple. The land requires five or six ploughings and as many harrowings to prepare it for the reception of the seed. No weeding is necessary. When the seed vegetates, the field is trodden by the bullocks; after five or six days, when the plants grow 4 or 5 inches high, the whole field is traversed, and the plants torn to pieces by thorny bushes, pressed under a heavy plank or clod of earth dragged across the field; such a process is not used in Behar and Upper Provinces. I am not aware of, nor can the tenants tell me, the cause of this procedure; perhaps this is done to make the sprouts more thick. The seed is sown in Assin and Kartic, and the crop is cut in Choit and Bysack. Five seers of seed are sown on one beegha of land, but the produce does not exceed two maunds a beegha in this district. The marketable price of this staple grain varies from Rs. 3 to 4 a maund, but ground flour is sold at 6 to 8 seers a rupee in Rungpore. Of the rubbee food-grains, wheat is the only article cultivated in Rungpore. There are two sorts of wheat, one is called kajla or katea, and the other dudia; the first is a little brownish, and the latter whitish; the former is preferred to the latter, as it is more soothing and easily digested. The Hindus use flour in their entertainments in the preparation of poories, which, when fried with ghee, become pure, and are unobjectionably taken by the highest class of Brahmins in a Sudra's house. The quantity of land under this crop is 35,110 acres, and the produce, at 7 maunds per acre, amounts to 245,770 maunds. This is an article rather of import than of export, the produce being insufficient for home consumption. High, dry, and rich lands are well fitted for this crop; consequently it is not cultivated in this country to a large extent.

22. Gram is not sown or cultivated in this country; it is not known even to many of the cultivators. The only use of this staple grain is known to the great men in its character of dâl, which is imported in this district from the west. The Bengalees seldom use "cheena ka dâl," as it causes heart-burning, and is not easily digested. The marketable value of this article varies from Rs. 3-8 to Rs. 4 a maund in its natural state, but in its character of dâl it is sold at Rs. 5 to Rs. 6 a maund.

Gram.

23. Mustard is sown all over the district, especially in the Baherbund and Bhetarbund pergunnahs. The crop is sown in Kartic and in some part of Aughan, and reaped in Magh or Falgoon. The land requires eight ploughings and as many harrowings for the reception of the seed. One weeding is sufficient, but no drilling; it is sown after the aus rice has been cut. A seer and half of seed is sufficient for one beegha of land. The average produce per acre varies from six to seven maunds; the crop is generally sown alone, but occasionally with masur on high poli and khaira lands; the well-to-do cultivators pay the rent of their lands by the sale of this produce, keeping the rice for home consumption Ten laborers are required to weed one beegha of land, and four bullocks to tread the produce. Three seers of mustard produce one seer of oil; 1½ seer of khulli. The tèlis and many of the cultivators prepare the oil. The marketable value of the produce per maund varies from Rs. 4 to Rs. 5, whilst oil is sold at three seers a rupee. The total area under cultivation of this crop is 73,145 acres, and the produce of this district, if taken at six maunds an acre, amounts to 438,870 maunds. There are three species of oil-seeds belonging to this tribe, namely, *rai surso*, *maghi surso*, and *senta surso*.

Mustard.

24. Linseed is not at all cultivated in the district, the process of agriculture being the same with mustard.

Linseed.

25. Peas are sown in Assin and Kartic, and reaped in Choit and Bysack in poli lands when the rice ripens. This staple is not cultivated as a separate crop; the land requires no ploughing, but the seed is sown in amun rice-fields as soon as the moisture of the land becomes dry. Three seers of seed suffice for one beegha of land, and the produce varies from 1 to 1½ maunds; it is generally sold in its green state and fetches a fair price; no weeding is requisite; the seed is moistened at home, and as soon as vegetation commences is sown in the field; the green leaves are used as vegetables by the natives. The crop coming under the head of "other food-grains," no separate account has been kept of the area under its cultivation. The marketable value of this staple is Rs. 3-8 a maund.

Peas.

26. This staple is sown in Assin and Kartic, generally along with mustard, but occasionally as a separate crop; it is cut in Falgoon and Choit; 1½ seer of seed is required to sow one beegha of land, if cultivated with mustard; otherwise two seers, if sown singly. The average produce ranges from one maund thirty seers to two maunds per beegha. The cropbeing generally sown in the same field with mustard

Dâl—Masur.

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it is difficult to give an accurate account of the area of land under its cultivation; the mode of agriculture is identical with mustard. This dâl is much used by the natives. The marketable value of this pulse is Rs. 5 a maund.

Dâl—Khasari.

27. This crop is sown in Assin and Kartic, and cut in Falgoon and Choit; the mode of its cultivation is just the same as peas, above described, with this exception, that one beegha of land requires six seers of khasari seeds, and the average produce varies from 1½ to two maunds a beegha. This crop coming under the head of "other food-grains," the area under its cultivation is difficult to be ascertained. This dâl is also much used by the natives. The marketable value of the crop is Rs. 4 per maund.

Dâl—Arahar or aral.

28. Arahar or aral, or gach kalai, is sown as khariff and cut as rubbee crop. It takes one full year for cultivation. In this country it is not sown as a regular crop as in the west; it is generally sown in rice-fields (along with aus rice) of which the cultivators intend to take one crop; it is generally sown on high lands. A beegha of land requires five seers of seed, and the average produce is 2½ maunds. The stalks serve as fuel to the cultivators, and the husks as food to the cattle. One beegha of land affords to the peasant nearly 25 seers of husks and seven or eight maunds of fuel. The average marketable value of the crop is Rs. 4 a maund. This dâl is also used by the natives to a certain extent. The staple coming under the head of "other food-grains," it is difficult to ascertain the exact quantity of land under its cultivation, as no separate column had been kept for it. The marketable value of this pulse is Rs. 5 a maund.

Dal—Moog, sona, kristo, and ghora kurti.

29. Very little sown in the district. Requires no special comment. High, dry, and poli land is fit for their cultivation. These pulses are not commonly used by the inhabitants, and the marketable value varies from Rs. 5 to Rs. 6 a maund.

Dâl—Kalai or thekra, maskalai, baro kalai, and kunti kalai.

30. This crop is sown in Bhadder and cut in Kartic and Aughan. The land requires one or two ploughings and as many harrowings. It is generally sown in bad lands, and one beegha of land produces from 1 to 1½ maunds of crop, whilst two seers of seed are quite sufficient. The crop does not require any weeding, and is not much cared for, though the people frequently use it as one of their favorite dâls. The marketable value of this pulse varies from Rs. 3-8 to Rs. 4 a maund.

Kown.

31. This crop is principally sown in the churs of the Berhamputer in the pergunnahs of Bhetarbund and Patiladaha; it is sown in Falgoon and Choit and cut in Jait and Assar; it is cultivated as a regular crop; it stands next to rice in position. The land requires five to seven ploughings and as many harrowings, besides two drillings and two weedings, each requiring ten or twelve laborers for one beegha of land. A seer and half is enough for seed-grains, and in successful years a beegha yields from six to seven maunds of produce. The

reaping of the crop of one beegha requires the service of seven or eight laborers, and four bullocks can thrash the ears in a day. The stalks are used as fodder for cattle; the marketable price of this staple varies from Re. 1 to Re. 1-8 a maund in its prepared state. The poor people towards the south and east of Rungpore mix one-fourth of their rice with this staple in the preparation of their bhât, and as the substance is very light in weight, being little larger than sago, it increases the quantity of bhât. The crop undergoes the same process as rice to make the husks separate. One maun of kauni paddy gives about 25 seers of prepared kaunî and 15 seers of husk.

Cheena.

32. This crop is sown in Aughan and Pous, and cut in Bysack and Jet. The land requires five or six ploughings and as many harrowings if solid, or two to three if chur, before it is prepared to receive the seed. Ten seers of seed are required for one beegha of land, and the produce varies from three to four maunds. No drilling or weeding is necessary for this crop. The process of reaping and thrashing and husking are the same as with rice. The marketable value of this staple varies from Re. 1 to Re. 1-4 a maund.

Tîl (*Sesamum orientale*).

33. Krisna tîl is sown in Sravun and Bhadder, and cut in Kartic and Aughan. Poli (high) land is well fitted for its culture; it is either sown singly or jointly with thekra kalai. The land requires four ploughings and two harrowings. A beegha of land, if sown alone, requires two and a half seers of seed, otherwise a seer and half. In a successful year the produce varies from one and half to two maunds a beegha; the price goes equally with mustard. There is another sort of tîl called rukto tîl or aus tîl, which is sown in Pous and Magh and cut in Jet and Assar. This is cultivated on a very small scale in this district. The marketable value of this crop goes nearly equal to that of mustard.

Oats.

34. Oats are sown in Assin and Kartic and cut in Choit and Bysack; this staple is very little cultivated in this district, and the process of culture bears the same resemblance with wheat. No further comment is necessary. The marketable value of this crop varies from Rs. 2 to Rs. 3-8 a maund.

Sugarcane.

35. There is no regular sugar factory in the district. The crop is cultivated throughout the district except the eastern part; it is planted in Kartic and Aughan and cut in Choit and Bysack of the next year, occupying a period of nearly a year and half. The land requires eight to ten ploughings and as many harrowings and drillings; the seed plants are fixed on ridges or mounds of earth artificially raised one foot high above the common base to receive water and its moisture. This crop requires three or four irrigations in Behar, but in Rungpore is not at all irrigated, such is the moisture of the country; when the plantation grows three or four feet high above the ground they are tied eight or ten together to make them stand erect and prevent them from creeping on the ground. The field

Collector's Remark.

17. Towards the close of the last century a sugar factory was established in this district, but the attempt was a failure.

requires manuring and constant turning of the earth, and three or four weedings; a beegha of land is manured with 60 baskets of cow-dung and house rubbish, and much more care is taken of this crop than of any other. There are four sorts of cane, namely, Sariun Angi, Handa, Mooki, and Khari. The number of canes in one beegha of land varies from 800 to 1,300 according to the size of canes planted; four canes are planted within one square cubit, at a distance of 4½ inches from each other. When the canes ripen they are cut into small pieces, say six inches in length, and ground in a mill (called kolu) to squeeze out the juice, which is boiled in a pan and turned into molasses. In boiling the juice the peasants use the dried leaves as fuel; the molasses does not undergo any further process of refinement in this country, but is sold in the bazar at a marketable price varying from Rs. 2-8 to Rs. 3 a maund. The produce of one beegha of land varies from nine to ten maunds of gúr. The quantity of land under its cultivation is estimated at 20,466 acres, and the net produce, if taken at 28 maunds per acre, amounts to 292,136 maunds. In 1840 an improved system of some superior sugarcane cultivation was introduced by some Europeans, who succeeded for the first few years, but a blight fell upon it in the form of insects and ruined the plantation. The people here do not refine the gúr into sugar, perhaps for want of proper knowledge of the art of manufacturing it.

Ginger.

36. Ginger is sown in Choit and Bysack in waste land that remained uncultivated for seven or eight years. Poli (high) lands are fitted for its cultivation. The land first requires spading and malleting till the sods are broken, then five or six ploughings and as many harrowings and drillings to make it fit for cultivation; the seed is fixed on ridges or mounds of earth raised to receive it; these ridges are raised in parallel lines and repaired in rainy season. The land is manured with cow-dung, khulli, and gúla (drying vegetable deposits in swamps). The crop requires two weedings, one a little after vegetation and the other in the rainy season. One beegha of land requires four maunds of seed, and the produce varies from 30 to 35 maunds. The crop in its green state is sold at two maunds a rupee, but in its dried state at Rs. 5 a maund. The root is taken up after one year, when the field is laid waste for five or six years, after which period it is again cultivated with this article. During the time the land remains fallow it is kept as grass land, with a bamboo stake fixed in the middle called "rukhedewa," which serves as a watch against intrusion and aggressive grazing of other cattle. In the green state it is called ada or adrak, and in the dried state soot.

Turmeric (*hardi*).

37. Same as ginger as regards its cultivation. The roots are dug up after two years, and the produce varies from 4 to 5 maunds a beegha. The value of dried turmeric varies from Rs. 4-8 to 5-4 a maund.

Onion.

38. The onion is first sown in Aughan and Pous in a nursery; a layer of sand ¼ inch deep is prepared for the reception of the seed, which, when sown, is covered with a second layer thinner than the first, over which the seed is again sown; it is then rolled down with a plantain tree (perhaps with a view to press the sand and the seeds under it). When

the seeds vegetate and grow one foot high, they are transplanted in the fields, which undergo ten to tweve ploughings, and as many harrowings before transplantation, which takes place in Pous; two weedings are necessary after transplantation, but no irrigation; the roots are taken up in Choit and Bysack. A nursery of two cottahs of land can supply plants for four or five beeghas; the produce of one beegha comes up to 60 or 65 baskets of onions, each containing by estimation 8 to 10 seers in weight, and goes for from 4 to 6 annas a basket. The *koura* (কোড়া) cultivation is carried on a different principle; the peasants in this case appropriate the onion to their use, save the roots, which they plant in their tobacco field. This crop comes under the head of "vegetables," and there being no special column for it, the quantity of land under its cultivation cannot be easily ascertained. The district, however, is populated mostly by Mahomedans and low caste Hindus, who all use this article, and, in consideration of its large number of population and their daily consumption, the produce must be equal to the demand. Almost every tenant has a small cultivation of onions in the land, and a plantation attached to his house; and if the consumption be estimated at half a chittack per head, the demand would be 50,077 maunds per day, or 600,924 in the year. If the minimum rate of 90 maunds be taken as granted for the produce of an acre, the quantity of land under cultivation of this article would in the whole district amount to 6,677 acres of land. There are two sorts of onion—the one is called *patnai piaz* and the other *desi piaz*. The *patnai piaz* is white and of superior quality and the *desi piaz* is red, but small in size; the former is extensively cultivated in the district.

Garlic.

39. Description same as onion.

Chillies.

40. Chillies grow in both harvests, aus and amun; the seeds are first sown in a nursery, and the seedlings are then transplanted in the field. The amun chillies, commonly known as *akali* (আকালি), are transplanted in Assar and Sravan, and gathered in Pous and Magh; the aus chillies are transplanted in Assin and Kartic, and gathered in Sravan and Bhadder. The land requires five or six ploughings and as many harrowings, but no drillings; five weedings after transplantation are necessary. The cultivators sell this article in a green state, but the mahajuns sell it when dried for Rs. 6 or Rs. 7 a maund. The produce varies from one maund to 60 seers. This is an article of import rather than of export.

Potatoes.

41. Potatoes are sown in Assin and Kartic, generally in bala land. The land is first manured with cow-dung, house sweepings, bamboo ashes, and decaying deposits of reeds in large swamps and rivers; it undergoes eight to ten ploughings and as many harrowings. The seed potatoes are planted on ridges or mounds of earth raised one foot above the ground in parallel lines. In Behar the cultivation requires constant irrigation, but in this country it is not watered at all. After vegetation one weeding is necessary, but the ridges are twice repaired. Four maunds of potatoes are sufficient for the seed of one beegha of land, and the produce of one beegha varies from 30 to 35 maunds; it is gathered in Magh and Falgoon. The marketable value of this article

ranges from 12 annas to Rs. 1-4 a maund; the crop comes under the head of "vegetable," and it is very difficult to give an accurate area of its cultivation; it was introduced in the district some 30 or 40 years ago. The cultivation of potato is now-a-days very much extended. There are two sorts of potatoes cultivated in the district, the one is called "patnai," and the other "belati"; the former generally is of a larger size and the latter smaller. In addition to the internal production of the district there is a large import from Darjeeling. The extensive cultivation of the article is necessarily followed by an inability on the part of the peasantry to improve the productive power of all their lands by proper manure, which causes a deterioration in the produce; want of watering is the cause of its disease. A large portion of the produce is exported to Bogra, where the soil is said to be unfit for its cultivation. There are several species of native potatoes belonging to this tribe, such as *ol* (ওল), *ranga alu* (sweet potato), *khemo alu* (খেমো আলু), *chubri alu* (চুবড়িআলু), *shank alu* (white potato), *kochu* (কচু), *sola kochu* (শোলাকচু), *man kochu* (মানকচু), *suthni* (সুতনি). The above are not cultivated in the fields, with the exception of *choto kochu* and *suthni*, but planted in homestead lands, and dug up after one year. A portion is allowed to remain for next year's crop. *Shakarkund* (sweet potato) are of two kinds—one is red, called *ranga alu*, and the other white, called *dhola alu;* this species is regularly cultivated in the fields.

Tobacco.

42. Tobacco is sown in nurseries in the month of Bhudder, and transplanted in the fields in Assin and Kartic; it is planted to a large extent in the northern part of the district, especially in the pergunnahs of Kazirhat and Kankina. The land is first manured with cow-dung, house sweepings, khali, &c.; 60 baskets of cow-dung are thrown on one beegha of land; the plantation requires ten to twelve ploughings and as many harrowings and two drillings, before it is made fit for cultivation. Tobacco lands almost in all cases are adjacent to the tenants' dwelling-houses, and are consequently high lands where the cultivators tie their cattle in rainy season after the reaping of aus rice, with a view to improve the land from their dung; this is the only crop which is to some extent irrigated by the people of this country. The fields in years of drought are twice or thrice irrigated from wells, which are generally sunk in the nullahs that usually form the boundaries of their fields, or entrenchments that are cut to prevent cattle from damaging their crop. The wells are all kucha and are not protected even by earth burnt rings; they are generally sunk from 10 to 15 feet deep with 7 or 8 feet in circumference. Half a pow of seed is sufficient for one beegha of land. When the plants grow six inches high, the cultivators break the branches or side shoots with the exception of the main stalk, and this process continually goes on till the plants grow two feet high, when they break the top of the main stem; this process is called "fanea bhanga," and is four times undertaken during the cultivation, besides one weeding and three spadings. The crop requires constant care and supervision in the destruction of *lattas* (লট), tobacco insects of green colour, and an inch and half

in length, that usually grow in the leaves in their green state. In Falgoon and Choit, when the plants ripen, the cultivators cut and expose them in the sun for drying the leaves for one day, and then tie eight or ten leaves into a bundle, commonly known as jhakas, and these jhakas are again tied in a larger bundle called peti. A peti contains 20 or 25 jhakas, and generally weighs one seer in weight. These jhakas and petis are tied with straw and sometimes with bamboo ligaments; the work of tying and bundling the crops of one beegha requires the services of ten laborers. The produce of one acre of land varies from nine to twelve maunds in the northern part, and from six to nine maunds in other portions of the district. The area under tobacco cultivation is 71,204 acres of land, and if the average rate of produce be estimated at ten maunds an acre, the total produce of the district would be 712,040 maunds. The total number of population in the district is 2,235,154, and if two-thirds of this number be taken as granted to be the consumers of this article of luxury, and if one seer of tobacco be consumed by each man in a month, the total home consumption would amount to 447,034 maunds in the year. The district is famous for tobacco cultivation, and in the Paris Exhibition Baboo Romoni Mohun Roy, proprietor of Tusbunder, received a medal and a certificate from the committee. The price of the produce varies from Rs. 5 to Rs. 5-8 a maund for the best quality, and from Rs. 3-8 to Rs. 4 for inferior descriptions. There are several species of tobacco, such as Hamaco, Chhotomani, Baromuni, Dhudi, Sundur Moti, Chartapati, Bhanga Nowkhali, and Hamak. The first four are the best in quality, and are used for smoking, but the rest are stronger and are used for chewing with betel leaves. Hamak is sold very dear, every leaf costing a pice. Hatikana is the broadest of tobacco leaves; the word is derived from *Hati* and *kan* (elephant's ear), which means that the leaves are as broad as an elephant's ear. Hamak is the smallest of the species, and is sometimes sown separately. Sundur Moti is of middling size, being neither too large nor too small; the term is derived from the word *sindur*, which means vermilion, owing to its red colour. Chartapati resembles Charta leaves, and derives its name from that plant.

Collector's Remarks.

18. This is the population of the criminal area; on the same data for the statistical area the home consumption would be slightly more, leaving less for export.

19. The Rungpore tobacco is purchased by Mughs from Chittagong, and is manufactured into Burmah cigars.

Jute.

43. Rungpore is noted for its jute cultivation. The greater portion of the district, especially on the banks of the Berhamputer and the Teesta, produces an abundance of this crop; the poli soil of the southern and eastern part of the country is well fitted for its cultivation. It is sown in Choit and Bysack and cut in Sravan and Bhadder; the land requires from six to seven ploughings and as many harrowings (*noi*) and drillings (*bada*); malleting the clods and burning the weeds thrown up by the plough and collected by the harrow are sometimes required; two weedings, one of which is called *bachtola*, up-rooting of bad seedlings, and the other *verom*, are necessary. The first weeding commences when the plants grow one foot high and the second when 2½ feet; a third weeding is gone through, if necessary; every care is taken to weed out

the fields in one and the same day; the plants thrive so fast after the weeding that any delay thereof creates unequal growth in the plants. .The cultivators make a private arrangement of their own to assist each other in weeding, and instead of engaging hired labor they mutually exchange it amongst themselves. Excessive rains spoil the plants, and the cultivators drain out the superfluous water by cutting narrow channels across the fields. The *bachtola* weeding is performed with great caution and judgment; not only the grass that grows luxuriously is thrown out, but bad and weakened plants are removed to make place for the good and vigorous. If the plants grow very thick they are removed to allow sufficient space for full growth at equal distance from each other. It must at the same time be borne in mind that the cultivators avoid as much as possible the thin growth of the plants, which necessarily follows an unusual growth of side shoots on the main stalk. The plants cease to thrive when they branch out at the top and commence to flower and to bear fruits. When cut, it is kept under water for a fortnight for decomposition; for the first three days it is merged in water, bound in bundles in such a way as to form a square platform about four cubits square in breadth and length, and then beaten with *hancha* plants to accelerate the process of decomposition; when the beating is over, it is covered with its leaves and straws; on the fourth day a weight, generally of loose earth and turf, is laid on the stalks to make them submerge gradually deeper under water; in this condition it remains for ten to twelve days till it is totally decomposed; it is then taken out of water and struck on the ground occasionally, and on the water generally, in handfulls with all force to separate the fibres from the stalks, and then washed in the water. There are two classes of jute, one is called *purbatti*, which is of superior quality, being of strong texture and of a little more reddish colour than the other, which is called *jat patta*, of inferior quality and rather a whitish colour. The peasants in separating the purbatti jute, break off one hand in length of the tops of the stalks and fling them down to enable the heavier stalks to hang down two or three inches from the fibre, when they jerk them out. In jat patta the process of separating the fibres is the same, with the exception that the lower part of the stalk is broken instead of the top, as in the case of purbatti. The average produce per acre in good soil varies from nine to twelve maunds, but in localities near Peergunge where the soil is mateal, the produce is from six to seven maunds. The best qualities are produced towards the south and south-east of Rungpore. The marketable value of the produce in 1872-73 varied from Re. 1-8 to Re. 1-10 a maund; it is sold by the cultivators in small quantities in every haut and bazar where pykars (brokers) and the agents of large concerns buy and export them down to Calcutta and Serajgunge in boats and steamers. There are some European agents at Chilmari and Kaligunge to purchase jute for the merchants of Calcutta. Almost all the produce of the district is exported in its raw state, and is to a small extent manufactured into gunny-bags and paper. A certain quantity of inferior quality is kept by the cultivators for home consumption. The falling off of the price in the present year has discouraged the cultivators, and in several places they have sowed rice where last year

they had jute plantations. The quantity of land under jute cultivation is 117,569 acres, and if the average produce per acre be taken at nine maunds, the total produce of the district would be 1,058,121 maunds. The probable cost of cultivation for one acre of land is as follows :—

	Rs.	A.	P.
Rent of land, at 2 as. a beegha	6	0	0
36 ploughs, at 4 as. a plough	9	0	0
12 laborers, at 6 per rupee, for weeding, &c.	2	0	0
	17	0	0

The above is the maximum rate of the district. The ryots do not generally pay Rs. 2 a beegha, nor do they pay the charges of ploughing, as they have their own ploughs and bullocks. Most of the cultivators perform the task of weeding by a private arrangement of their own, called ganta or pali, and scarcely engage out-door hired laborers. Purbatty jute is known towards the eastern part of the district as *tansa*, and jat pat by the name of *dhola* or *dhoba pat*. There is another class of jute called *pat modoi*, which resembles jat pat in the strength of its fibre, the difference being only that the former is longer than the latter. A coarse kind of jute called *mashta* grows to some extent in the district on the bank of the Teesta near Panialghat, 18 miles east of the sudder station. It is inferior to other jutes in the strength of its fibres. Its stalks are longer than the common jute; it is not sold as a separate article as it does not fetch equal price with the jute, but the peasantry adulterate it with common jute in order to get a better price. The jute that is sown in Choit, and cut in the latter part of Assar, is called asu, or early cutting. The quality of asu jute is of inferior order to that of amun, or late cutting jute, which is sown in Bysack and cut from the latter part of Sravan to the latter part of Bhadder. Asu jute is generally cultivated on low land and amun on high; it usually grows on common paddy land, and has no special soil of its own; sandy stiff soil is not fit for its growth. An average land, neither too low nor too high, is well suited for its cultivation; in low lands the plants suffer from the water collecting there in large quantities, whilst in very high lands they equally suffer from want of moisture. The fields are cultivated by rotation, but such lands as yielded other crops in the previous jute season are rejected; excessive rain and want of rain equally injure the growth of the plants, which thrive well in the mediocrity of both. The soil of this district is so well fitted for jute cultivation that it can supply any amount of demand, if the cultivators get a proper compensation for their labor. It is jute that raised the wages of labor. Every one tried to pass a comfortable and independent life by getting a jute field. Whenever a laborer secures anyhow Rs. 25 or Rs. 30, he sets out as a jute cultivator, and no more wishes to serve under a master. It is very difficult now-a-days to get menial servants in this district, and where every one desires to command none wishes to obey.

Jute is used in paper manufacture by kagzees to a small extent in the following villages, namely, Panialghat, in pergunnah Munthana; Chaudghat, in pergunnah Bamondanga; Durgapore, in pergunnah Bheturbund; Halla Khumar, in Basuth; Balla Kandi, in Basuth, Kursa,

in Udasi; Bobakpore, in Bhetarbund; and Bhangni, Pyrabund. There are some 130 manufactories in the district, but the work is not extensively carried on, the biggest of them not being able, in my opinion, to prepare one ream of paper per diem. The total quantity of jute consumed for paper manufacture will not exceed 5,000 maunds in the year. Jute is also used in the north of the district in the manufacture of gunny-bags in pergunnah Kazirhat, Basuthi, Panga, &c. The manufacture is exclusively carried on by women, especially Hindu of the Rajbunsee caste, who twist the thread and weave the bags at their leisure hours. These bags are woven by a simple process called *punja benow*. The bags are generally 8 feet long and 3 feet broad. The tats (long pieces) of which the purdas (screens) are made are woven 30 feet long by 1¼ foot broad. There being no open shop for the manufacture of bags and tats, and the preparation being carried on by women in the zenana, it is impossible to ascertain the quantity of jute used for this purpose. There are 22 villages where gunny manufacture is largely carried on, and taking fifty manufactories in each village, their total number amounts to 1,100; and if one bag be taken as the average work of each manufactory per diem, and each bag be 5 seers in weight, the quantity of jute used in the year would be 50,187 maunds. A small portion of this manufacture is used by the pykars, who carry their traffic on bullocks, in preparing their sacks, and the rest is exported to Calcutta by the mahajuns of Devigunge, where there is an extensive mart for gunny-bags.

Hemp.

44. Hemp is sown in Kartic and Aughan and cut in Falgoon and Choit on dry high land. The mode of cultivation is the same as jute. The process of separating the fibre from the stalk is almost the same, with the exception that it is kept in the water for two or three days, and after decomposition it is beaten in the middle with a strong bamboo to break the stalks into pieces and then jerked strongly with the hand to throw out the broken stalks from the fibre.

Cotton.

45. Cotton cultivation is scarcely known; the natural aspect of the country being low is unfavorable for its culture. This is an article of import rather than an internal production of the country.

Kunkura.

46. This substance grows wild in the district, especially on the churs of the Berhamputer. The fibre is very strong and durable, and fishermen use it to prepare their nets.

Silk.

47. There is no silk factory in the district; but in pergunnah Batasan and in thannah Gobindgunge in the vicinity of the Bogra district, the people manufacture silk to a certain extent. It is said that there was a silk factory in the sudder station under the name of Banokerkuti, but it is no longer in existence, and has only left a name behind. The abolition of State factories has greatly discouraged its manufacture. The mulberry on which the silk-worms are fed are planted in Jet and Assur; the field in which they are planted requires eight to ten ploughings and as many harrowings; they are planted on high land either of khaira or poli soil, and require three or four weedings; loose earth is

continually thrown at the root as the plants grow up higher and higher. In the meantime the peasant's wife and the other female members of his family nourish the silk-worms at home; the female worms, called chitties, are kept in a basket and covered under cloth to protect them from the chilling air and to keep them warm; in the course of four or five days the chitties produce innumerable eggs called badhies, smaller than mustard-seeds. In a fortnight the larvæ come out from the eggs and are fed and nourished with mulberry leaves, till in another fortnight they become perfect insects called gharras; great care is taken in nourishing the larvæ after their coming out of the eggs; the softest leaves are given to them for nourishment, and they are constantly removed from one basket to another to keep them clean. Thus nourished they become perfect insects of beautiful red colour with golden hues, and commence drawing out thread from their bowels, turning round and round and enveloping themselves with the thread and forming into an oblong ball called *guti* (cocoon) within a period of from 20 to 30 days. The caterpillar then metamorphoses itself into a species of butterfly, but not with sufficient strength for flight. This stage of their existence is called by the natives "chitties." These chitties are then gathered and kept together in a basket; the male chitties join with the females, after which the former are separated and thrown away; the female chitties are then kept in a basket, when in four or five days they bring forth innumerable eggs and die without eating, leaving a stock for second breeding, which goes by rotation four or five times within the year. The cocoons are then boiled in hot water, and the women spindle and reel four or five of them into one thread. A plantation of one beegha of mulberry supplies the insects with leaves sufficient in number to prepare five to six seers of cocoons at a time, one seer of cocoons going for Rs. 1-8 to Rs. 1-12. A mulberry garden if well attended lasts for ten or twelve years.

Andi.

48. *Andi* is a species of caterpillar different from the silk-worm; it produces from its bowels a sort of coarse thread instead of the fine slender thread drawn out by silk-worms; the process of nourishment and breeding is the same as with silk-worms, the only difference is that silk-worms are fed on mulberry whilst andies on castor leaves. The stuff is very durable, and lasts for a long time; the people prepare their saries and wrappers with this stuff. The castor plants, on the leaves of which the andi worms are fed, are not cultivated regularly in the fields like mulberry trees, but are planted round homestead lands and boundary lines, and serve as a sort of fence. The peasants prepare oil from their seeds.

Betel-nuts.

49. There is an abundance of betel-nut plantation in the district; every tenant has a number of trees in his compound or homestead land standing erect in the atmosphere, as if touching the heaven, and they form a picturesque view to the distant observer. They are sometimes scattered about the village, but generally planted in regular rows and parallel lines, each tree bearing from two to three hundred nuts. These trees are transplanted from one place to another, and it is said that a tree which undergoes seven transplantations bears the largest fruit. They are

planted at a distance of two cubits, and when a man climbs on one tree, he easily passes throughout the plantation by giving himself a push and swinging to the next tree. The wood is of a hard fibrous texture, and is used for shafts; the people use the nuts for home consumption and not for sale. Country betel-nuts are sold at 7 or 8 beeshees a rupee, each beeshee being equal to 220 in number.

Pan leaves.

50. Pan leaves are extensively used by the inhabitants. Pan gardens are found in the centre of every four or five villages. A pan garden scarcely exceeds two beeghas of land in extent; the land is raised waist-high, and well prepared for the reception of the creepers; it is manured with khulli (oil refuse); it requires no ploughing or harrowing, but is spaded and malleted; new earth is thrown every year to increase the productive power of the land. In Bysack or Jeyt the roots of the old creepers are placed on ridges of earth, raised for the purpose; the garden is every day watered till the creepers grow three feet high; the garden is then shaded with reeds and bamboo stakes to protect the leaves from the heat of the sun and trespass of the cattle; the upper sheds are held up by bamboo supports in cross shape, round which the creepers envelop themselves. The rent of a pan garden land is very high, sometimes amounting to Rs. 20 a beegha. In rainy season 80 leaves go for quarter of an anna, but in Bysack and Jeyt they are sold for two annas. The leaves of old creepers, say of two or three years' standing, are preferred by the people to those of new creepers.

Date cultivation.

51. There is no date cultivation either for sugar or fermented liquor. There may be a tree here and there scattered in the district, but the people are not acquainted with the art of tapping them and converting the juice into sugar or liquor.

Saltpetre factory.

52. There is no saltpetre factory in the district, though it lies in the same latitude with Tirhoot, where there is plenty of this trade. The poorest class of people prepare a sort of coarse salt, and use it as substitute for common salt by burning plantain trees and young jacks and mixing the ashes with water.

Fruits and vegetables.

53. Rungpore abounds with fruits; it may claim with Tirhoot the proud title of "garden of Bengal"; mangoes, jacks, different sorts of plantains, pine-apples, different sorts of berries, pomegranates (দাড়িম্ব) cocoa-nuts, guavas, lemons of all descriptions, plums (কুল), apples (আতা), nonas (নোনা), sassas (সসা), melons, can be found in plenty; the soil is fit for leechees, and if the trees are planted, and care be taken of them, the district will not fall short of Tirhoot, which produces the best leechees in India. The mangoes, however, are not so good as those of Patna and Tirhoot, though the district is near Maldah, a place noted for its mangoes.

Collector's Remark.

20. The mangoes are generally worm-eaten; cocoa-nuts are scarce; the fruits generally are of little account; pine-apples and leechees are had of good quality.

Vegetables.

The fruitful soil of the country, coupled with the moisture of the land, affords no less production of vegetables to the people than of fruits. Bengal pumpkins of different sorts, potatoes of different species, low (লাউ), mulo (মুলো), seem (সিম), kochu (কচু), suran or ole (ওল), uchha (উচ্ছা), potol (পটল), jhinga (ঝিঙ্গা), and several other kinds of vegetables, are procurable in abundance; carrot (gajore), turnip, (sulgum), beetroot (bit palong), cauliflower (phul kubi), cabbage (ole kubi), and banda kubi, are only cultivated by respectable men in their gardens and confined to their table.

Soil.

54. There are four sorts of prevailing soil in the district, 1st—doratta (দোরটা) or poli (পোলী), 2nd, khaira (খোয়ারা), 3rd, mateal (মেটেল), 4th, bala (বালা). The first is a mixture of soft sand and clay with more alluvial deposits, producing all kinds of crops; the second is also a mixture of sand and hard stiff clay, producing winter rice only; the third is entirely clay; and the fourth consists of half clay and half sand. Poli yields twocrops, both amun and aus; khaira gives amun only; mateal produces both kharif and rubbee crops; and bala yields ginger, hardi (হলুদ) kuchu (কচু), and motha (মুথা). A good mateal may give two crops, butkhaira yields only one. The greater portion of the district is poli. Though the lands of a village must be one of the four descriptions of the soil mentioned above, still they are classified under various heads as recorded in the survey papers, deriving their names from the existing state of things and the crops they yield. The following is a list showing their different denominations and capabilities, viz.:—

Purti	... পড়তি	... Waste unoccupied land.
Laek purti	... লাএক পড়তি	... Culturable.
Eksana purti	... এক সন পড়তি	... Unoccupied for one year.
Dosala purti	... দোসলা পড়তি	... Unoccupied for two years.
Sonatun purti	... সনাতন পড়তি	... Lying waste for many years.
Gaer mumkin ulzaraet	... গএর মুমকিনুল-জরামত ...	... Unculturable.
Rasta	... রাস্তা	... Road.
Jungle	... জঙ্গল	... Forest.
Pushkarni	... পুষ্করিণি	... Tank.
Khonduk	... খন্দক	... Pits.
Nuddee	... নদী	... River.
Bil	... বিল	... Swamp.
Balu	... বালু	... Sand.
Hasil	... হাসিল	... Cultivated
Bazeh zemin	... বাজে জমিন	... Extra lands.
Brahmuttur	... ব্রহ্মত্তর	... Land given to Brahmins.

Devatur	... দেবত্তর	... Land given to idols.
Kasibritti	... কাসিবৃত্তি	... Land given for religious purposes.
Pirpaul	... পিরপল	... Land given for the maintenance of Mahomedan saints.
Lakheraj	... লাখেরাজ	... Land, free holdings.
Gram kutchery	... গ্রাম কাছারি	... Village kutchery.
Zemindari khamer	জমিদারি খামার	... Zemindar's private land.
Chakran	... চাকরান	... Service land.
Khod	... খোদ	... Building land.
Baribund	... বাড়িবন্দ	... Building land of principal ryot.
Projabari	... প্রজাবাড়ি	... Building land of inferior ryots.
Khetan khord	... খেতান খোর্দ	... House lands in the fields.
Dargabari	... দরগাবাড়ি	... Burial land.
Khanabari	... খানাবাড়ি	... House land.
Salido	... শালিদো	... Land producing two crops.
Salilal	... শালিলাল	... Land producing one crop.
Bhadoilal	... ভাদইলাল	... Land producing rainy season crop.
Bunasali	... বুনাশালী	... Land where seed is sown.
Katido	... কাতিদো	... A crop of Bhadoi and Kartic rice.
Katilal	... কাতিলাল	... Kati rice only.
Sirrido	... সিরিদো	... A crop of Bhadoi and of mustard.
Tamakodo	... তামাকুদো	... Rice and tobacco.
Tamakulal	... তামাকুলাল	... Tobacco only.
Uuk	... ইক্ষু	... Sugarcane land.
Kher	... খেড়	... Grass land.
Bans	... বাঁশ	... Bamboo garden.
Bastoo	... বাস্তু	... House land.
Utbastoo	... উদবাস্তু	... Lands attached to house and lands.
Palan	... পালান	... Compound uncultivated.
Dhunga	... ডাঙ্গা	... Pastures.
Bhagar	... ভাগাড়	... Where carcases of cattle are thrown.
Shikasti	... সিকস্তি	... Washed away.
Poiwasti	... পয়স্তি	... Alluvial land.
Purjatti	... পুরজাত	... Rich land.
Kumjatti	... কমজাত	... Poor land.
Ucha	... উচা	... High land.
Nicha	... নীচা	... Low land.
Ekkhando	... একখান্দা	... Yielding one crop.
Dokhanda	... দোখান্দা	... Yielding two crops.
Khodkasti	... খোদকস্তি	... Land belonging to the resident cultivator.

Paikasti	... পাইকস্তি	... Land belonging to the non-resident cultivators.
Bagat	... বাগাত	... Garden.
Boruj	... বরজ	... Betel land.
Zemin awal	... জমিনআওল	... First-class land.
Zemin doem	... জমিন সোয়েম	... Second-class land.
Zemin soem	... জমিনসেয়েম	... Third-class land.
Zemin chaharam	... জমীন চাহারম	... Fourth-class land.
Chor	... চর	... Alluvial accretion.
Chor bhaga	...	... Diluvial dereliction.
Balu chur	... বালুচর	... Sandy alluvial land.

Implements of husbandry.

55. The following are the implements of husbandry, namely :—

লাঙ্গল.—Plough.

জোঙ্গাল.—Yoke.

মই.—Harrow.

পাশুল.—Hoe.

কাচী.—Sickle.

বাঁক.—A bamboo with strings at its end to carry burdens.

ইস.—A timber that joins plough with the yoke.

ফাল.—Ploughshare.

পেলটী.—Whip.

কোদাল.—Spade.

লাঙ্গলা.—Rake.

বাঁট.—A bamboo handle attached to the plough waist-high to hold it firmer.

ফুতি.—A peg across the handle three inches long.

পাড়ার.—A peg that fixes the plough with the shaft.

লেঙ্গড়ি.—A string that attaches the plough-shaft with the yoke.

ঝুড়ি.—Basket.

কুরলী.—Mallet to break sods.

ব্যাদা.—A handy drill.

বেদার পোকা.—Teeth of drill.

জোত.—A string that attaches the bullock to the yoke.

সোনাল.—Two pegs at the end of the yoke to prevent the bullocks from running away from it.

নিড়েন.—A small hoe.

ডাঁর কোদাল.—A slender spade to turn turfs with.

টুসি.—A net attached to the bullocks' mouth to prevent them from eating the grain.

টুলি.—Eye coverings to prevent the bullocks from seeing.

খুঁটা.—A pole round which bullocks are tied to tread the grain.

কাড়াল.—A bamboo four hands long with a curved end to drag straws from the treading circuit.

কুলা.—A bamboo flat with raised borders to clear grain from dust.

সৌতি.—A basket for watering the field.

ডোলা.—An iron pot to draw water from the well.

মোট.—A leathern bag to draw water from the well.

মেড়বা.—An iron ring to keep the mouth of the mote expanded.

টিকটি *(Tikti)*.—A piece of wood with which the mote is suspended to the string.

থিবলি.—A pulley to draw water.

গুলি.—A peg round which the pulley turns.

দোকন *(Dokan)*.—A strong piece of wood fixed to the ground, to which the pulley is suspended.

বরহা.—String to draw water.

লাট.—A piece of long wood which turns on a *khoonta*, on one end of which is tied the string and on the other a load.

জাঁতা.—Stone mill, consisting of two pieces, to grind grain with.

তোতা.—A peg round which the stone mill turns.

কোলু.—Wooden oil or sugar-mill.

গোড়গাছ.—Main receptacle or mortar of the oil-mill.

জাইট.—A timber or pestle that grinds seeds in the mill receptacle.

সুয়া.—A bamboo attached to the *jat* with the *katti*, a flat piece of wood attached to the main receptacle of the mill, which turns round with bullocks.

জিবি.—A wooden tongue from which the ground juice falls drop by drop.

বাসনা.—Pot that receives the juice from the mill.

উকলী.—A wooden receptacle or mortar.

মুসল.—A piece of wood for pestle to pound with.

গুলো.—An iron ring round the head of the pestle.

ঢেঁকি.—Wooden machine to prepare rice.

মোনা.—Pestle of the *dhenki*.

পোল *(Katla)*.—Two pieces of wood fixed in the earth with a hollow cavity in the middle, on which the *dhenki* turns.

গড়.—A wooden mortar fixed on the earth to receive the pestle of the *dhenki*.

আরসাল বা তরসাল.—A piece of wood which is pierced through the body of the *dhenki* and placed on the *pow*, on which the engine turns.

ঝাঁটা.—Broom.

ধামা.—A basket made of cane.

কুলাক.
রেক কাঠা.
পালেপাল্লা.
} Measures and balances.

পাট.—A plank on which the cultivators beat straw.

56. To give a concise history of the land tenure of the district it is at least necessary to classify it under the following heads, namely :—1*st*, tenures held directly from Government ; 2*nd*, tenures created by landlords, being the product of unwritten custom, but recognized by laws; 3*rd*, tenures created by superior holders; 4*th*, tenures held by ryots and actual cultivators.

Part III.—Section I.—Tenure—its history.

Collector's Remark.

21. Paragraphs 56 to 134 are a repetition of Baboo Gopal Dass' report on tenures and village officers, which has been separately forwarded, and is in the hands of Government. (See letter No. 215, dated 17th September, 1873, to the Commissioner.)

Under the first head of classification come those influential personages who before the time of the decennial settlement had proprietary right in the land, or were either feudal lords, independent taluqdars, collectors of rent, farmers of villages, or owners of invalid rent-free grants, with whom Government made the settlement. The zemindar or actual proprietor stands prominent in the list. Under Section 4, Regulation VIII of 1793, it was declared "that the settlement shall be concluded with the actual proprietor of the soil, of whatever denomination, whether zemindars, taluqdars, or chowdhuries." The term zemindar is derived from the Persian words زمین (zemin) and دار (dar), which mean land and holder (landholder). Under Section 5 of the said Regulation a certain number of taluqdars were considered as actual proprietors, and were entitled to a direct settlement with Government. Of these taluqdars the first were those who purchased their lands by private or at public sale, or obtained by gift from the zemindar to whom they pay the revenue assessed upon their taluqs, and who received deeds of sale or gift of land from the zemindars, or sunnuds from the khalsa, making over to them the proprietary rights therein.

Held directly from Government.

57. The second were those whose taluqs were formed before the zemindar to whom they pay their revenue.

Taluqs formed before the zemindars.

58. The third were those whose lands were never the property of the zemindar whom they pay their revenue.

Taluqs never the property of the zemindars.

59. The fourth were those who succeeded to taluqs of the nature of those described above by right of purchase, gift, or inheritance from the former proprietor of such taluqs. The term taluqdar is derived from the Arabic root تعلق, which means concern, and دار, which means keeper.

Taluqs acquired by purchase, &c.

60. The proprietors of ayma malguzari tenures held at a fixed quit-rent under grants of the Mahomedan Government previous to the Company's accession to the Dewany, or which have been since granted by proprietors of estates for a consideration received by them, were considered as actual proprietors (*vide* Section 9). The term ayma is derived from the Persian word آیما, which means priest.

Ayma malguzari tenures.

61. A certain class of mokurruridars, not being actual proprietors of the land, whose leases were granted or confirmed by the Supreme Government, or obtained previous to the Company's accession to the

Mokurruridars.

Dewany, were allowed to hold their tenure during their lives, but on their demise the settlement was to be made with the actual proprietors of the land (*vide* Section 16, Regulation VIII of 1793). The term mokurrury is derived from the Arabic root قرار (karar), which means fixity.

Settlement in cases of mortgage.

62. In case of mortgage, if the mortgagee had possession of the land the settlement was made with him and the proprietor was declared entitled to succeed to his engagement on recovering possession. If the mortgager had possession, the settlement was made with the proprietor, and the mortgagee was declared to succeed to his engagement on his getting the possession of the land (*vide* Section 28, Regulation VIII of 1793).

Settlement in the case of an absentee proprietor.

63. Where there was no proprietor, or where the proprietor was not forthcoming, the settlement was made with a farmer, giving preference to the zemindar nearest in situation, for a term of ten years (*vide* Section 29, Regulation VIII of 1793).

Invalid rent-free tenures.

64. The owners of invalid rent-free tenures resumed under Regulation II of 1819 were entitled to settlement direct from Government.

Khas mehals.

65. In khas mehals, where Government has the sovereign as well as proprietary right in the land, the farmers hold their tenure direct from Government.

Origin of the zemindars.

66. To trace out the origin of zemindars it is necessary that I should go back to the history of the country and state of affairs some two centuries before the present time. I am much indebted to Mr. Glazier, Collector of the district, from whose report on the district of Rungpore I have gathered much of the following information. Rungpore proper was that part of Cooch Behar territory which was conquered by the Mahomedans. It consisted of six chaklas or divisions, namely, Patgram, Purrubbhag, Boda, Futtehpore, Kankina, and Kazirhat. The former three still form the zemindari of the Rajah of Cooch Behar, and the rest have been split up into small estates amongst the zemindars. In A.D. 1687 the Mahomedans, under the command of Ebadat Khan, in the reign of Aurungzebe, entered the district and took possession of Futtehpore, Kankina, and Kazirhat. These divisions were easily conquered, being open country and offering no natural impediment to the invaders. Boda, Patgram, and Purrubbhag made obstinate resistance, and for a quarter of a century baffled the attempts of the Moslems, when in 1711 Santa Narain, a cousin of the Rajah Rupnarain, compelled them to make peace, in which the aforesaid three chaklas were nominally ceded, but were held in farm by Santa Narain on behalf of the rajah. The Mahomedans, in the aforesaid chaklas first conquered by them, seem to have adopted a policy of allowing the persons who were in charge of the collections under Cooch Behar to retain possession as Chowdhuries, and who held it in that capacity till 1765, the date of the Company's accession to the Dewany. Some of these tehsildars, who were made zemindars by the Mahomedans, were little above mere collectors of rent. The

proprietor of Panga was related to the rajah; the predecessor of the present malik of Kaukina was a sort of commander of a certain number of troops; the ancestor of the Tusbunder zemindar used to supply the rajah with rice husks for making idols; and the Teppa man used to prepare chillums for him. Thus it appears that these personages held somewhat a feudatory tenure even under the rajah. Though these persons were recognized by the Mahomedan conquerors as zemindars, it seems they never were in possession of their lands as such, but received a maintenance allowance of 10 per cent. on the revenues. In 1777-78 they were for the first time admitted to the possession of their land by the British Government. The principles on which the rents were collected in chaklas Kazirhat, Kankina, and Futtehpore, seem also to have prevailed in pergunnah Coondi, where the Mahomedans made their first conquest. The latter conquests were amalgamated with the former, and the consolidated was called Sircar Cooch Behar. The settlement of this Coochwara was made with the farmers, and the zemindars never paid their revenue direct to the public treasury. Of all annual settlements of which there is any record, the most primary was that of 1147, B.S., corresponding with 1740-41 A.D., and the amount settled was at Rs. 3,36,000. This sum with slight variation continued for 20 years, when in 1168, B.S., it was raised to Rs. 11,48,986 by a Hindu farmer named Dewan Sebak Chand, though he could not collect more than Rs. 7,91,000. The first settlement made by the British Government was in 1172, B.S., and from 1169, B.S., to 1193, B.S., the Government revenue decreased from Rs. 11,29,324 to 7,39,244, though pergunnah Bykuntpore was included in it in 1179, B.S. Bykuntpore never came under the subjection of the Mahomedan Government, but when its rajah incited the Bhutias to attack Cooch Behar, the chief of the latter place sought the protection of the British Government on the understanding that he should pay tribute as a feudatory lord, but the petty chief of Bykuntpore had the misfortune to engage with Government as one of the other zemindars of the district. An incidental notice appears in the records of a five years' farm from 1179 to 1183, B.S. The administration of the district, after the introduction of the system of entering into engagements with the zemindars for their lands, cannot be called successful, as the collections from 1184 to 1187, B.S., continually decreased year by year. Amongst other causes of the failure of this new experiment the most prominent were the abolition of shroffs, and the pretended claim of the Nacouds to an exemption from the payment of cesses, which amounted to one-half of their rent. It was a custom with the zemindars before the English had taken the reins of Government in their hands to give bills of shroffs at 15 or 20 days' date on the expiry of stipulated instalments, and when these bills became due the shroffs were in the habit of depositing sealed bags said to contain Naraini coin, and at uncertain periods were taken back in the same sealed state after the payment of their value in French arcot rupees, which were then the commercial currency. The Nacouds, or silk winders, were a class of laborers employed in the Company's silk factory at Rungpore, who, under a pretence of desertion, secured for themselves a protection from their liabilities of undergoing the coercive measures adopted by the zemindars for the realization of their rent, and the imposition of cesses over and above the tuksimy

jummah of their land. The indulgence perhaps was first intended to be confined to the actual laborers employed by the factory, but the sirdars in charge of the work abused it for a little consideration received by them to admit as Nacoud any man whom the zemindars may catch hold of for his rent. In addition to these the main cause of the failure seems to be the incapacity of the zemindars and the rascality of their collecting agents. In 1871 Mr. Goodland wrote a letter to the Committee of Revenue stating that "a short time before the abolition of the shroffs, Rungpore was given in charge to the zemindars, a system however humane and salutary it may prove in other places, is to Rungpore the most destructive both to district and zemindars that could possibly be devised. I will enumerate the various objections to a zemindari settlement in Rungpore. The first that occurs is the entire ignorance of the zemindars, either as to their own interest or the nature of their business: this arises from their never having had charge till the Bengali year 1184. This has given them an indifference to their zemindari, which lays them open to the hands of their gomashtas and servants, who, as long as they supply them with money for their expenses, are left without control. The next circumstance is their total want of property and credit. The consequences attending this are very evident. In the first place, the zemindars from the want of property cannot assist the indigent ryots at the beginning of the year to enable them to cultivate their lands. The want of credit will not suffer them to come forward on behalf of their ryots to give them time to dispose of the produce to advantage."

Incompetency of the Rungpore zemindars before the permanent settlement.

67. This was not the only certificate of the Rungpore zemindars who were for the first time recognized by the State to hold direct engagement with Government. Five years afterwards Mr. McDowall raised the same complaint. His remarks are: "The zemindars of this district either from sex, age, or long habitual indolence, are never known to interfere in public business, and are in such a state of dependence on their gomashtas, that I have known a zemindar day after day attend the durbar of his gomashta, thereby reversing the distinction of their respective ranks in life. It is true that the zemindars have the power of dismissing their gomashtas, but the power is rarely made use of otherwise than as a means of exacting money, either from the party in possession of the office, or from the person who is striving to supplant him; and the amount of this exaction falls ultimately upon the ryots."

68. The zemindar of Panga was described as an obstinate and perverse old man, who was bringing up his son to be like himself. When the Collector visited his pergunnah he found that the zemindar had forbidden the cultivation of many lands from fear that the revenue assessment might be raised.

Farming of the whole district to one man.

69. Thus the poor zemindars of Rungpore from their own incompetency and lethargy lost the advantages they received for four years during their direct engagement with Government from 1184 to 1187. In 1188, B.S., the management was taken from their hands, and the district was farmed out for two years to one nominal Mahomedan, whilst Dwi Singh of Dinagpore was

the surety, and in fact the real farmer. The farm was let out at an increased jummah, and whether from mismanagement or the instigation of the disappointed and ousted zemindars and their gomashtas, the ryots did not pay their rents, and a balance of six lakhs of rupees accrued at the close of the term of the lease, to realize which before the stipulated period had expired no means, however foul in its nature, was spared by the farmer. The natural consequence of this oppression was the rising of a rebellion on the part of the cultivators of Kazirhat, Kankina, and Teppa, who drove out the collecting agents. This was indeed a lesson to show the fallacy and unsoundness of the principle which regulated the alteration of the zemindari into a farming system. The zemindars, whatever be the status of their position previous to their admission to the direct management of their lands, after having once tasted the sweets of independence, could not naturally bear with patience the severity of dependence, and instigated the ryots to a general insurrection. Their grievances were represented before the Collector, who tried to appease them by reverting to the old jummah of 1187, and the malcontents apparently seemed satisfied and dispersed. This assurance of future assessment was, however, no remedy to remove their liability of their old balance, or to secure their exemption from the exorbitant demand of the farmer. The revolt became general throughout the whole of Futtehpore, the insurgents gathered in large numbers, forced the ryots of Cooch Behar to join their party, and a batch of them went to Dinagepore to spread the infection and breathe a spirit of rebellion amongst the ryots there.

Insurrection of the ryots owing to the oppression of the farmer.

70. The affair now assumed a serious aspect. The mob, infatuated by a spirit of rebellion, and actuated by a motive of never paying rent again, backed by the disappointed zemindars, burst into an open defiance of the law and murdered an undertenant at Dimla in Kazirhat, and the Naib of Teppa with his retinue, consisting of seven or eight persons. Thus the well-known proverb دن ظالم کونا است (the days of a tyrant are short) was literally acted upon. Nor did they confine themselves here, but issued a proclamation notifying that they were no more to pay rents. One of their leaders assumed the proud title of Nawab, placing the crown of monarchy on his head and the sceptre of independence in his hand, whilst another became his Vazeer Azum, وزیر عاظم (prime minister), to follow sooner or later the fate of their old king Hubu Chunder and his wise muntry (মন্ত্রি) Gobu Chunder. A tax under the denomination of "ding kharcha" was levied for the expenses of the insurrection, and every attempt was made to ripen it. The moffusil officers were murdered, and the money of the different cutcherries, with the effects of the officers, became an easy prey to the insurgents.

Quelling of the insurrection.

71. To quell the insurrection it was necessary to take active measures, and detachments of military forces and burkundazes were sent under the command of Lieutenant MacDonald, who had to fight out several skirmishes with the rebels, which resulted in the loss of several lives besides the wounded, and some 800 persons were taken as prisoners.

72. The Nawab Nural Dino and his minister, Dyal Seel, struggled hard for the air-castled monarchy, the former being wounded and taken prisoner, and the latter killed in the conflict. The Nawab, however, did not survive longer than two days after his being taken as prisoner, but died with a short neck without being elongated by the string and the gibbet.

Insurgent Nural Dino and his minister, Dyal Seel.

73. The above was not the single instance of insurrection, but there were other cases of insubordination in the records. Three years after the general outbreak, at the close of 1192, B.S., a large number of ryots left their houses and encamped themselves on a plain 20 miles from Rungpore, and refused to pay any more rent for being taxed 2½ annas in a rupee, which was laid to meet the increased demand which was put on Kazirhat on that year. A third instance of insubordination occurred two years later, but one of their leading Busnias being flogged the others dispersed.

Other insubordinations.

74. Thus the system of farming the district and the desire of over-assessing it soon collapsed by the frequent and constant insurrections of the ryots, and the zemindars were again invited to enter into direct engagements with Government. This occurred in 1783, and from that time up to the present they hold their tenures direct from the State, and are considered from this time by some to be the actual proprietors of their lands. In 1197 a settlement for 10 years was made with the zemindars, and this decennial settlement formed the basis of the permanent settlement of Bengal, sanctioned by the Court of Directors to remain unalterable for ever, and notified by Marquis Cornwallis, Knight of the Most Noble Order of the Garter, Governor-General of India in Council, and enacted in the first regulation passed by the British Government in India.

Zemindars re-engaged.

75. The number of estates in the rent-roll of 1197, B.S., was, in original mehals (out of which four are no longer in the district) and in separated mehals, 72 estates; the total revenue assessed was Rs. 8,18,360-2-17-2. The four pergunnahs included in the decennial settlement and transferred from the district are Bykuntpore, Babunpore, Shiksohor, and Sultanpore. Several other pergunnahs have since been transferred to this district from other districts, but as it would be out of my province to describe the history of these transfers, I shall only content myself with saying that the last number in the towjee of 1872-73 is 563, and the total amount of Government revenue is Rs. 9,74,089.

Estates of Rungpore.

76. The following is the account of the estates on the rent-roll taken from Mr. Glazier's report:—

Original number settled	72
Deduct transferred to other districts	13
Remaining	59
New estates from resumption proceeding	125
Ditto from sales	152
Ditto from partitions	172
Ditto from river-dried beds	23
Transfers from other districts	32

Present revenue-roll				9,74,089
Permanently settled				9,71,530
Temporarily settled				2,530
8 estates with revenue under Rs.	10	... ...		35
184 ditto	ditto „	100		8,668
215 ditto	ditto „	1,000		93,774
156 ditto	ditto over „	10,000		8,71,612
463 estates held by 1,229 Hindus, pay				8,74,187
54 Ditto	160 Mahomedans			32,547
45 Ditto jointly by 260 Hindus 186 Mahomedans				67,305
1 Government estate				50

77. Before concluding the history of the origin of the zemindari tenures of Rungpore, I cannot leave Baherbund, Edrakpore, and the petty holdings unnoticed in my report.

History of Baherbund.

78. Baherbund was a part of Kamrup territory, and brought to subjugation by the Mahomedans in the seventeenth century. This estate was included in the district of Rungpore in 1772, and is comprised of Baherbund, part of Bhetarbund and Gaybari. It was at first a portion of the estate of the Rajah of Nattore, but it seems that, though nominally entered in his name, it was held as a jageer by the Mahomedans. Mr. Goodland, in his account of Baherbund, states that "Chand Roy was the first zemindar ever appointed to it, and after him Roghunath Roy; upon Roghunath's death his wife Rani Shotyabati succeeded him, and during her lifetime the zemindari was taken from her and given to Rajah Ramkant, in whose life it was given as a jageer to Nawab Syed Ahmed Khan Salutjung; the sherista, however, remained in the name of the rajah. After the rajah's death, the zemindari came to Rani Bhowani, who procured for it a sunnud in the name of Roghunath, who had married her daughter; upon his death the zemindari became the jageer of the Nawab Nadjumul Dowlut Syad Newjuhot Ali Khan Bahadoor, when the Company came in possession of the Dewany. From the beginning of the year 1178 it was given in farm to Ghunnessyam Sircar, and the revenue was paid at Moorshedabad into the Khalsa. In 1179 it was given in farm for five years to Bisun Churn Nundy, and remained with him to the end of the year 1180. In the year 1181 the Company granted a sunnud for it to Lokenath Nundy, in whose hand it now remains." The sunnud granted by the Governor-General in Council declares that the jummah is to be unchangeably fixed, and that no demands on account of any expenses or increase of revenue should be made, nor must a new sunnud be demanded from him every year.

Court of Directors' opinion on the permanent settlement of Baherbund

79. The Court of Directors were displeased with this permanent settlement, and sent peremptory order to cancel it; but this was never done. Mr. Glazier writes that "the zemindar has a large private fortune of his own, and made new measurements and assessments. This relieved the lesser ryots at the expense of powerful ones, who had in various well-known ways got into their possession the best land at the least rent or none at all, and the deficiency caused by their unfair practices used to be made up by taxes which fell most heavily on the poorer ryots. The principal men went to complain of the new assessment before the Committee, whose decision is interesting from the following delivery on the position and right of the zemindars"

80. The committee, adverting to the nature of a zemindar's office, and the deed by which he is vested with the superintendence and collections of the revenue of a zemindari, are of opinion that he does not derive a right from either of making a hustabood of a zemindari by measurement, and of changing the ancient mode or rate of collecting the revenue, without the previous permission of Government.

Committee of Revenue's opinion on the management of Baherbund.

81. Edrakpore and Dinagepore were formerly one estate, but were at one time divided into nine-anna and seven-anna shares; one of its zemindars, Rajah Bhugwan, being an idiot, his dewan took advantage of this fact, and by judicious management obtained a grant of the zemindari from the Dacca Suba. A long dispute ensued, which ended in the aforesaid division of the zemindari of Rajah Bhugwan, who was succeeded by his son Rajah Monohari, who, in the reign of Sha Suja, was dispossessed by a man named Modhu Singh of five out of the remaining nine annas

Edrakpore and Dinagepore.

82. The dispossessed zemindar went to Delhi, laid his complaint before the Emperor, and obtained redress. A firman by Emperor Aurangzebe was granted to Rajah Roghunath, son of Rajah Monohari, conferring on him the zemindari of Edrakpore, and ousting Modhu Singh from it. Rajah Roghunath died, and was succeeded by Rajah Romanath, whose son Horinath succeeded him, and in whose name another firman was issued by the same Emperor confirming him in his zemindari.

Complaint of the zemindar of Edrakpore to the Emperor of Delhi.

83. From the above we can infer by mere supposition that the zemindar of Edrakpore, under the Mahomedan Government, had no hereditary right in his land; he had only life interest in the property, and after the demise of the grantee it reverted to the State, and again granted to the successor by a new sunnud. In the case of Baherbund the replacing of one jageerdar by another evidently shows that those jageers were only the life-tenures of the holders.

Inference of the right of the zemindar of Edrakpore from the decision of the Emperor.

84. I have enumerated the origin of the principal zemindars of the district. The petty zemindars derived their estates from the large zemindars, either by sale or gift or quit-rent, and were allowed to engage with Government as proprietors of separate mehals. About 40 taluqs of the nature of upanchaki and maskori tenure were separated from their parent estates, and separate engagements were made of them, independent of the zemindars.

Petty zemindaries.

85. The coercive means employed for the realization of revenue and used in Mahomedan Government were confinement, corporal punishment, and sale of property. The corporal punishment was the best and most used by the collecting officers. It was sometimes attended with most cruel atrocities; the defaulters in hot season were exposed in the sun and in winter in the water, their ears were squeezed with two pieces of khopra (burnt flat clay), and

Coercive means for the realisation of rent before permanent settlement.

dragged along to and fro in front of the cutcherry to the exposure of the public. A pair of shoes three feet long, one named Sumjaon and the other Bujhowon, were constantly suspended in the cutcherry as a terror to the defaulters; tying of fingers tightly and forcing bamboo wedges between them, forcing iron pegs at the extremity of the nails, applying tobras (bags) filled with ashes to the mouth, confining in a room with chilly smoke, beating of the toes till the nails drop off, rolling of bamboos on the breast, hanging by the feet, applying bechati (poisonous plant) on the person, &c., were the measures usually adopted.

86. After the permanent settlement the coercive measures sanctioned by the law are the following: 1st, notice; 2nd, dustuck; 3rd, distraint; 4th, attachment of property with or without account; 5th, farming; 6th, confinement; 7th, sale of property.

Coercive means for the realization of rent after permanent settlement.

87. The first mode is adopted when the defaulter fails to discharge his instalment when it falls due. It is a mere demand notifying to the defaulter to pay his revenue to the Collector or the tehsildar within a specified period. The second, "dustuck," is a process in charge of a person who is to receive 12 annas a day from the defaulter as long as he would not pay his revenue. The third, "distraint," is applied when the defaulter absconds or is not found out, and possesses an abundance of cattle and other movable property, from the sale of which the arrear or portion of it may be realized. Attachments are of two kinds—1st, with account; 2nd, without account. If the estate of the defaulter be attached under the first head, the Collector or the tehsildar appoints a sazuwal to collect the rents from the actual cultivators, and as soon as the arrear is collected the attachment is taken up, and the accounts are explained to the proprietor. If the attachment takes place under the second head, the sazuwal or krock amin collects the rent and pays the amount to the public treasury. Any surplus collection over and above the arrear is credited to Government, and the zemindar is not entitled to an explanation of account. It must here be recorded that there is also another marked distinction between the two kinds of attachments. In the one, with account, the attaching officer is to adhere strictly to the engagements made by the defaulting proprietor; but in the other, without account, he can cancel the former engagements and make his own. Farming is generally accompanied by a suspension of the defaulter's right in the estate for a term not exceeding 15 years for which the former agrees to pay up the arrear. On the expiry of the term the estate is made over to the defaulting proprietor without any account whatever, subject, however, to the payment of any outlay which the farmer might have made for the permanent benefit of the estate. A tehsildar can arrest a defaulting proprietor if there is sufficient reason to suppose that he intends to abscond, and can keep him under the custody of his peons for ten days and then send him to the Collector with a view of his being confined in the civil jail. Sale of land is the last measure in Upper and first in Bengal Provinces adopted by the Collector to realize arrears of revenue. In permanently-settled districts the sale law is a terror to the landed proprietors, who would gladly receive 200 strokes of a rattan on their back than lose their estates. This

law, though most efficacious in promoting punctuality in the payment of Government revenue on the part of the zemindars, is still, I am sorry to say, productive of an evil consequence which alienates the affection of the people from our Government. The Indians from the most ancient time have been accustomed to patriarchal and monarchial forms of Government, and their firm belief is that the monarch, whom they consider as their father, will never deprive them of their subsistence whatever may be the nature of the children's guilt. I have heard many a respectable zemindar in Upper and Central Provinces say that they do not feel any insult to go to a civil jail for arrears of public revenue, but they cannot bear the idea of losing their property.

The sale of land for arrears of revenue seems to have been first codified by Regulation No. 3 of 1794, though it existed before the permanent settlement. It was expected that the zemindars from the effects of the permanent settlement should be punctual in the payment of their revenue, and the sale of their lands would be sufficient check against their defaulting, but the enactment did not produce the desired effect. Three years after the publication of this law another regulation was passed by the Governor-General in Council, for providing against unnecessary delay in the payment of the public revenue and for securing the ultimate recovery of arrears of revenue by a sale of the landed property from which it may be due at the close of the year. This regulation was numbered VII of 1799, of which Section 21 declares that "it was expected that the permanent assessment on their tenures which they were left to improve to the utmost without any addition of revenue, would be paid so readily and punctually as to render it seldom necessary to have recourse to any means of coercion. Instead of fulfilling these reasonable expectations, however, many of the principal zemindars have withheld their revenue, and taking advantage of the want of information of the public officers of the actual produce of their estates, from the discontinuance of former checks and scrutinies, have encouraged instead of preventing the public sale of portions of their lands, for the purpose of purchasing the same in fictitious names at an under-rated assessment, or of reducing the assessment upon the residue of their estates by over-rating the portion sold, to prevent which certain rules were enacted to remedy the abuses of this nature, as well as to secure the more punctual realization of the public revenue without the necessity of frequent sales of land in the course of the year which have been found liable to many ill consequences." From the above a conclusion can be easily drawn that shortly after the introduction of the permanent settlement the sale of land was the last measure adopted for the recovery of arrears by the Collectors, and in cases in which this power was exercised it was confirmed at the close of the year. The Collectors, though armed with this dreadful weapon, were still vested with the power of exercising their discretion to suspend the execution of the law in cases of drought, inundation, or other calamity of season, or failure not originating in the neglect, mismanagement, or misconduct of the proprietor. This state of affairs does not bear the least resemblance to the present existent order of things. The failure of the sale law in securing the desired end in the first stage of its introduction was obviously owing to the under-value of landed property. It is a matter

of unquestionable fact that even within a quarter of a century after the permanent settlement, landed property was sold at a very low discount, and no one would lay out his money in land unless it would fetch an income of 24 to 30 per cent. per annum. The Indians by their habits are not great speculators, and it is naturally to be supposed that they were blind to the future high price of their lands. The settlements were made on very harsh terms, allowing the proprietors a small pittance of 10 per cent. for their maintenance whilst the chance of calamities was greater from drought, inundation, and other blights. The consequence was that few persons cared for their zemindari. The pergunnah of Batasun, which now yields an income of upwards of one lakh of rupees, was sold for Rs. 7,000, and it was with great difficulty the proprietor found a purchaser. The zemindars took advantage of the power vested in them by Section 9, Regulation I of 1793, of transferring to whomsoever they thought proper by sale, gift, or otherwise, their proprietary right in the whole or any portion of their respective estates without applying to Government for its sanction to the transfer, and that all such transfers were held valid provided they were conformable to the Hindu and Mahomedan law. This power was in some instances abused by the proprietors of Rungpore. Mr. Glazier's report shows that Mr. George Bogle gave an account of the matter in the following words :—" It is necessary that I should mention another cause which affects the revenue of this province, as well on account of its importance, as in hopes of obtaining your sanction to measures which, if they are not sufficient to eradicate, appear at least likely to lessen the evil. The cause I allude to is the great quantity of baza zemin, or land exempted from rent. The mode long followed in the management of this province will serve partly to account for the extraordinary amount of free lands. For forty years the revenues were collected by the officers of Government, or through the medium of farmers. The authority of the zemindars was in a manner only ostensible; their names were set forth in all public accounts and papers relating to the revenue of their respective districts; they and their officers possessed houses and held lands, on the produce of which they subsisted, but they were not interested in the collections. They derived no benefit from an increase of the rents of their pergunnah, and they suffered no loss by diminution. In this situation, however, they were permitted to exercise the privilege of giving pottahs and sunnuds for rent-free lands under all the various denominations and practices common throughout Bengal, and likewise of granting villages on a tenure called *upunchaki* (a term peculiar to this province), by which the possessor is liable only to the payment of the original, and is exempted from all taxes or subsequent assessments. Thus free from all responsibility, or restrained by no consideration of personal interest, it is not surprising that the zemindars were easily prevailed on by the solicitations of individuals and the influence of public officers to grant sunnuds for charity and other beneficiary lands. In the meantime, the zemindars and their officers invested with the complete and unrestrained management in their districts, anxious to secure some lasting benefit from their novel authority, have made considerable additions to their household lands, and having taken the greatest portion of the villages into their own hands,

in many instances reduced the jummah by grants and private alienations, or have let the lands at a low rent to their dependants and favorites. A register was prepared of such rent-free tenures in 1207, which contains nearly 20,000 entries." This evil was remedied by several enactments, which set forth in plain terms that the purchaser of an entire estate, as a rule, for arrears of public revenue, should receive it free from all incumbrances imposed upon it after the time of settlement. The law was revised and remodelled in 1841-45-59 to secure persons who had *bonâ fide* liens in the estate, and to protect the shareholders whose shares were liable to sale for the default of other co-partners and absentee proprietors whose estates were subject to sale by reason of the neglect or fraud of their agents. Some mischievous zemindars were not lack in their evil doings. Under Section 52, Regulation VIII of 1799, they had the power to let out their zemindari in whatever manner they thought proper. This was sufficient inducement to them to create new tenures; many of them farmed out their estates permanently, after the receipt of a due consideration, to the putnidars, and many borrowed money on the mortgage of their property from the mahajuns. Some of the unprincipled proprietors, knowing that the sale law provides that the purchaser at an auction-sale of an estate for arrears of public revenue should get it free from all incumbrances, burdened their estates with patanees and hypothecations, and then voluntarily withheld the payment of Government revenue with a view to cause the estate to be sold at auction and to purchase it again in a fictitious name, thereby defrauding the putnidars and mortgagees from whom they received a valid bonus. To prevent this and similar abuses, it was provided in a section of the law that a purchaser excepting shares in estates under butwara, who may have saved their shares from sale under Sections 33 and 34, Regulation XIX of 1814, and sharers whom the Collector under Sections 10 and 11, Act XI of 1859, has opened separate accounts; any recorded or unrecorded proprietor or co-partner who may purchase the estate of which he is proprietor or co-partner, or who by repurchase or otherwise may recover possession of the said estate after it has been sold for arrears of revenue, and likewise any purchaser of an estate sold for the arrears or demands other than those accruing upon itself, shall by such purchase acquire the estate subject to all its incumbrances existing at the time of sale, and shall not acquire any rights in respect to under-tenants or ryots which were not enjoyed by the previous proprietor at the time of sale of the said estate. Provisions were also made for the protection of putnidars and other persons holding interest in the land to stop the sale by paying the amount of arrears in the treasury. Separate accounts were opened to protect petty shareholders from the liability of the parent estate, and common and special registry allowed for the security of the taluqdars and other holders of similar tenure.

Powers of zemindars to realize rent.

88. The powers which Government had to realize public revenue from the zemindars, independent taluqdars, and actual proprietors of land with whom the settlement was made, were ceded to the zemindars to faciliate the collection of their rents from the dependent taluqdars, farmers,

and actual cultivators; but in most cases they abused their power, especially that of duress, and by Sections 11 and 12, Act X of 1859, the power heretofore vested in the zemindars of compelling the tenants to attend on them for the adjustment of their accounts and to realize their rents by confinement or duress, was withdrawn.

What rights the zemindars had before the permanent settlement, and what rights they now occupy.

89. To define the rights of the zemindars as they existed previous to the permanent settlement is a hard task. There were different opinions contrary to the then existing state of their undeniable facts; on one hand, we find semi-feudatory estates, such as those of Bykantpore and Boda; sub-feudatory estates, as those of Kankina, Futtehpore, &c., the owners of which were inducted by the Mahomedans as zemindars; large holders of principalities, such as Edrakpore, obtaining farms from the Emperor of Delhi to hold them as zemindars; new purchasers, as that of Baherbund; and smaller holders, whose taluqs were separated and direct engagements made with Government. These show that the zemindars had transferable and heritable right in their lands which induced Government to settle on lenient terms to enable them to maintain their position and respect; when they refused to engage with Government they were allowed a proprietary (malikana) maintenance of 10 per cent. on the assessment of their estate if let out in farm, or on the collection if held in khas, and a moderate quantity of land exempted from the settlement assets. Copious instances are found in the record of their giving grants rent-free and subletting taluqs at quit-rent, and selling portions of their zemindaries. In cases of default their zemindaries, whether in whole or in part, were sold for arrears of revenue which *primâ facie* prove the existence of their proprietary, hereditary, and transferable right in the property. With such undeniable facts as these before our eyes, it would be going beyond the path of rectitude to say that the zemindars of Bengal derived their present rights from the date of the permanent settlement, and they never enjoyed them before. I am not aware of any new right the permanent settlement conferred on them which they had not before. The only boon they have received by that settlement is, that the rights they enjoyed from time immemorial were properly defined, regulated, and protected by legislative enactments, and what hithertofore was known as unwritten custom was made and codified as a written law. On the other hand, I find from Mr. Glazier's report on the district of Rungpore, that during the year of trouble in 1194, B.S., Mr. MacDowall reports that in order to induce the zemindars to engage for the previous year's revenue without deduction, he had represented to them that the zemindar had no longer a right to his land but while he continued a good and useful subject to the State; and that if they insisted on refusing their services, he should insist on their relinquishing, by a regular deed, all right and title to their zemindaries. Again, a petition of the zemindars relating to the settlement of 1195, B.S., commences with these words: "The country belongs to the Company, and we, the zemindars, are only appointed for the purpose of transacting the business of it." Mr. Purling, who commenced the decennial settlement, writes in 1190: "Government in this country is not the participator, according to exigency in the produce of the land, but the positive possessor of the

whole of the profits of the soil, allowing but a maintenance to those whose duties are devoted to the State." The Committee of Revenue in the Baharbund measurement case in 1786 decided that, "adverting to the nature of a zemindar's office and the deed by which he is vested with the superintendence and collection of revenue of a zemindari, they are of opinion that he does not derive a right from either of making a hustabood of a zemindari, by measurement, or of changing the ancient mode or rate of collecting the revenue without the previous permission of Government." I am not aware how far such opinions as these passed by executive authorities can judicially affect the proprietary right of Bengal zemindars.

Fouzdary Mehal.

90. One item in the assessment list deserves our notice, that of the Fouzdary Mehal, which yielded Rs. 80 per annum. The name of the term may convey to the reader an idea that its owner held the tenure on account of some military or criminal office, but such was not the case. Mr. Lumsden, who obtained the excision of the item from the revenue assets, reported in 1791, "that the receipts of the former who leased the mehal arose principally from taxes paid by Brahmins, who performed religious ceremonies for sellers of spirituous liquors, prostitutes, washermen, and other low classes of Hindus; by those who beat tom-toms or played on trumpets, sarindas, and other musical instruments; and by persons who performed feats of dexterity, danced in public shows, or exhibited bears, monkeys, and snakes."

Alluvial and diluvial lands.

91. Whenever it appears to the revenue authorities, after the survey and preparation of new maps under Act IX of 1847, that there has been considerable increment or dereliction by the action of any sea or river, the Collector proceeds, in case of the land being washed away, to give reduction from the jummah of the estate equal to so much of the sudder jummah as bears to the whole the same proportion as the mofussil jummah of the land lost bears to the mofussil jummah of the whole estate. In case of increments the land shall be assessed with a revenue payable to Government, and if the proprietor of the estate to which the increment is added agrees to consolidate the revenue of the alluvial land with that of the original assessment of the estate, a new engagement is to be executed for the payments of the aggregate amount otherwise a separate engagement is to be made for the alluvial land.

Service lands.

92. There are no holders of service lands, such as ghatwals, &c., or purchasers of waste land in the district.

Part III.—Section 2.
Tenures created by the landlords, being the product of unwritten custom, but recognized by law.

Under the second classification I would place (1) the dependent taluqdars, (2) putnidars, (3) mokurraridars, (4) istumraridars or mourasidars, (5) upanchakidars, (6) mazkuridars, (7) jotedars, (8) yardars or thikadars.

Dependent taluqdars.

93. Section 6, Regulation VIII of 1793, provides that the proprietors of taluqs who now pay the public revenue assessed upon their lands through a zemindar or other actual proprietor of land, and whose title-deeds contain a clause stipulating that their revenue is to be

paid through him, shall continue to pay their revenue through such zemindar or other actual proprietors of land as heretofore.

Lease-holders.

94. Section 7 of the said Regulation again declares that taluqdars whose taluqs are held under writings or sunnuds from zemindars or other actual proprietors of land which do not expressly transfer the property in the soil, but only entitle the taluqdars to possession so long as they continue to discharge the rent or perform the conditions stipulated therein, are considered as leaseholders only, not actual proprietors of the soil, and consequently are not entitled to be rendered independent of the zemindar or other actual proprietor of land from whom they derive their tenures, provided they now pay the rent assessed upon their taluqs to him. No such tenure however is in this district.

Patani taluqdars.

95. The preamble of Regulation VIII of 1819 distinctly defines the relative rights of zemindars and patani taluqdars. The term patani is derived from the Sanksrit root পত্তন (paten), which means to create, and the word patani taluq signifies created taluq. The rules laid down in the permanent settlement law authorized the proprietors of land with whom Government made engagement for the payment of public revenue, to lease out their estate in any manner they think most conducive to their interest, subject however to two restrictions laid down in Regulation XLIV of 1793. The first of these restrictions was that the rent should not be fixed for a period exceeding ten years; the second was in case of a sale for arrears of public revenue of the parent estate, such lease shall stand cancelled from the date of sale. That portion of the law which limited the term of the lease to ten years was rescinded by Regulation V of 1812, and Regulation XVIII of 1812 distinctly declared "that zemindars are at liberty to grant taluqs or other leases of land, fixing the rent in perpetuity at their discretion, subject, however, to the liability of being dissolved on sale of the grantee's estate for arrears of Government revenues." It is a matter of question whether the restrictions imposed upon the zemindars as respects the term "who were recognized by law as proprietors of land, and whose jummah was declared fixed for ever" were based on sound principles. The proprietors, however, conscious of their own rights, in defiance of the legal prohibition leased out their lands in perpetuity, as was common with them even before the passing of the law laying the restriction. When Regulation XLIV of 1793 was rescinded, it was also thought necessary to ensure the validity of tenures that were in existence, notwithstanding they have been granted at a rent fixed in perpetuity, or for a longer time than ten years, while the rule fixing this limitation to the term of all engagements, and declaring *null* and *void* any grant in contravention thereto, was in full force. This tenure was first created by the Rajah of Burdwan, and subsequently extended by the other proprietors. The nature of this tenure is that it is held by the lessee and his heirs at a rent fixed in perpetuity; the tenant is called upon to furnish collateral security for the rent and for his conduct generally, or he is excused from this obligation at the zemindar's discretion; but even if the original tenant be excused, still, if the tenure be sold for arrears of rent, or from other circumstances a new tenant be introduced, such new

incumbent is liable to be called upon at the option of the zemindar to give the security by the terms of the stipulation; the tenure is liable to sale, and if the sale proceeds be insufficient to liquidate the arrears, the defaulter's other property is further liable to sale. In the event of the sale proceeds exceeding the amount of arrears, the tenure-holder is entitled to the remainder after the liquidation of the balance; the lessee has the power of under-letting his taluq on the same terms as he has settled with the proprietors; the tenure is transferable and heritable and answerable for the personal debts of the tenant; it has been declared not voidable for arrears of rent, and the lease cannot be cancelled by the zemindar who, to recover his arrears, may sell the property, and the purchaser stands in the shoes of the defaulter. The zemindar can object to the right of the lessee in the alienation of his tenure, but is bound to sanction the transfer on the payment of a fee of Rs. 2 per cent. on the annual jummah, but never exceeding Rs. 100, which is to be the maximum sum of any fee to be created for this purpose; the zemindar can refuse the registry of a transfer, if substantial security be not offered to him amounting to one-half of the jummah or yearly rent; if the transferee fails to pay the fee or the security, the zemindar can attach the tenure and hold possession of it until the forms be observed.

Mode of realizing arrears of rent from putnidars and sale of putni taluqs.

96. To facilitate the realization of arrears of rent due from the putni taluqdars, the Government has conferred a boon on the zemindar by prescribing a summary mode of realizing the balance by the sale of the tenure on presentation of a petition to the Collector, containing a specification of the balance due. The specification is suspended with a notice in some conspicuous place in the cutchery, that if the amount claimed be not paid on a specified date, the tenure is to be sold at auction. The sale purchaser acquires entire rights and privileges attaching to the tenure of the late taluqdar in the same state in which it was originally derived by him from the zemindars, free from all incumbrances that may have accrued upon it by any act of the defaulting proprietor, his representatives, and assignees, unless the right of making such incumbrances shall have been expressly vested in the holder by a stipulation to that effect in the written engagements under which the said taluq may have been held (*vide* Section 11, Regulation VIII of 1819). Nothing, however, would authorize the auction purchaser to eject a khodkhost ryot, or resident, or hereditary cultivator, or to cancel *bonâ fide* engagements made with such tenants by the late incumbent or his representative except by a regular suit.

Prevention of sale of putni taluq by inferior holders.

97. If the superior tenant with a view to injure his inferior, purposely withholds his rent due to the zemindar, the inferior holder can stay the sale by depositing into court the amount of the balance, and should the amount so lodged be rent due by the inferior taluqdar, the same shall be stated at the time of making the deposit and the amount shall be credited to his account. If no rent be due from the depositor, the amount shall be taken as advance from private funds and considered as a loan, and the taluq so preserved shall be the security to the person making the advance, and the depositor shall be entitled to obtain immediate possession of the tenure in order to

recover the amount so advanced from the profit arising to the defaulter and the occupant shall not be ousted unless by a regular suit brought by the superior holder, who is to prove that the amount has been realized from the usufruct of the tenure.

Bonus from putnidars.

98. The zemindar receives a bonus called "pown" from the taluqdar before he executes the deed. This bonus sometimes reaches ten years jummah.

Mokurraridars or chukandars.

99. By Section 18, Regulation VIII of 1793, mokurraridars holding land of which they were not the actual proprietors, and whose mokurrari grants were obtained since the Company's accession to the Dewany, and never received the sanction of the Supreme Government, were dispossessed and the settlement was made with the actual proprietor of the soil. In cases where such mokurraridars were in possession of their mokurraris for a term exceeding twelve years they received a life allowance, so the mokurraridars of the time of the permanent settlement can be fairly said are no longer in existence. The mokurraridars subsequently created by the zemindars after the permanent settlement are not very numerous in the district; their rights are often defined by written documents and the rent of the tenure is fixed. Mokurrari leases are generally given on the payment of a consideration called nazurana or salami for petty parcels of land on which dwelling-houses, manufactories, or other permanent buildings are erected, or whereon gardens, plantations, tanks, wells, and also places of worship, or burning or burial grounds are made, or mines sunk; the tenure is transferable in its nature, but it has been ruled by the highest Court of Justice in the country, and also by the Privy Council, that unless there be a distinct stipulation in the engagement, or unless it is inferred from the wording of the agreement that the tenure is heritable, the lease will cease on the demise of the lessee; hence almost in all cases the heritable nature of the tenure is invariably secured by the insertion of the words Nuslun ba Nuslun Buthnun ba Buthnun (from son to son and from belly to belly) in the document. In Behar the term is synonymous to the putni taluq of Bengal; the tenure is not subject to enhancement of rent, nor is it necessary for the new incumbent to have his name entered in the zemindars' register; the land of the tenure is considered worth sufficient to remove the necessity of demanding further collateral security; a new transferer is not bound to pay any fee for the registration of his name by the zemindar, nor does the grantee care much for the grantor after the deed has been written, sealed, signed, and delivered.

Istumraridars.

100. By 49 and 50, Regulation VIII of 1793, it has been declared that it is to be understood that istumraridars (mokurraridars) of the nature of those described in Section 18, who have held their land at a fixed rent for more than twelve years, and are not liable to be assessed with any increase either by the officers of Government or by the zemindar or other actual cultivator of the land, should be engaged for his lands. With regard to such istumraridars also as have not held their lands at a fixed rent for so long a period, if the zemindar or other actual cultivator of the land has bound himself by the deed which he may have executed not to lay any increase upon them, he shall be allowed to infringe the conditions of the deed for his

own benefit, but must confine his demand to the rent he may have voluntarily agreed to receive. The last restriction imposed on the zemindars or other actual cultivator of the land is not to be considered to preclude the officer of Government or farmer in the event of their zemindari being held khas or let in farm from assessing such istumraridar according to the general rate of the district. The tenure is liable to enhancement of rent, unless otherwise stipulated in the engagement; the holders of this as well as of mokurrari tenure, if held at fixed rate from the time of the permanent settlement, are not subject to ejectment even by a purchaser at auction-sale of an entire estate for arrears of its revenue; the rights and privileges of this tenure are almost identical with those of the mokurrari tenure. This sort of tenure is very rare in this district.

Upanchaki.

101. The tenure known by the name of upanchaki is very prevalent in the district of Rungpore. It has been created by the zemindars both before and after the date of the permanent settlement. Nowhere have the zemindars and proprietors of land abused their power in the distribution of land so much as in Rungpore in creating this tenure. The nature of this tenure is quit-rent fixed for ever in perpetuity; the rent assessed on it is nominal, perhaps attached to it to keep alive the superiority of the grantor or to evade the jurisdiction of the resumption officer; the tenure is transferable and heritable in its nature; it is generally given to the Brahmins and Mullas for religious and beneficiary purposes. It consists of deboter, brohmoter, bhogotur, pirpaul, charagi, musjidi, and fakirana lands. A deboter is a land granted for the support of a Hindu temple; shivato for the support of a temple belonging to Shiva or Mohadeb; brohmoter is given for the maintenance of Brahmins; bhogotur is a land given to a Kaet or other sect not being a Brahmin; pirpaul is a grant for the maintenance of Mahomedan saints; charagi is a grant to a person who lights a lamp in a Mahomedan mosque; musjidi is a grant for the support of the musjid; fakirana is a beneficiary endowment for the maintenance of indigent persons. There are so many of these tenures in this district that at one time a list was prepared by Mr. MacDowall of these grants showing a rental of Rs. 87,771 per annum; several new tenures have been added to these since the permanent settlement, and the present number must be immensely large throughout the district. An upunchaki tenure is saleable but not voidable for arrears of rent.

Muzkuridars.

102. This is a tenure peculiar in Rungpore; it bears in every respect a semblance of upunchaki, except that it is liable to enhancement of rent.

Jotedars.

130. The term jotedar is derived from jote and dar, which mean plough and keeper (ploughman). In Rungpore the term does not signify a meaning according to the general interpretation of its wording; in any other place than in this district it is meant as an actual cultivator, but here it denotes a middleman between the zemindar and the cultivator. This tenure is common in the district, especially towards the east. There are large and extensive jotedars in pergunnah Baherbund, the income of some of whom amounts to Rs. 50,000 a year; the tenure is liable to enhancement of rent at the expiry of every

engagement, which generally takes place for a term of five to ten years; a new lease is drawn out on the expiry of the old one; it is transferable, heritable, and saleable for the term of its own engagement. A superior jotedar can under-let his tenure to an inferior jotedar, transferring the rights and privileges he enjoys from the zemindar; in the event of the holder of this tenure refusing to give it up on the expiry of the lease, he cannot be ousted of his possession without a decree of the civil court, and this shows that he has right of occupancy in his tenure; whenever an arrear is adjudged against its holder, it is liable to sale like other property and is subject to annulment. Several of the jotedars of Baherbund have private lands of their own and cultivate them on their own account; they make settlements with the ryots, and every enhancement of rent paid by them is finally borne by the actual cultivators. Several of the zemindars are continually increasing the rent by letting their estates to the jotedars on increased jummah of the last enhanced assets, so that there is no rest for the poor cultivators, who, on the expiry of every lease, are called upon to meet the increased demand; the machine of enhancement is continually in motion, and God knows when it will be put a stop to.

Ijardars or Thicadars.

104. Ijardars or thicadars are common farmers; they have no right of occupancy in the land beyond the term of their lease. On the expiry of the stipulated period of the lease it is optional with the zemindars to grant a second lease or not; the tenure is transferable and heritable; it is voidable in the event of its falling into arrears; it is not subject to enhancement during the term of its engagement. In some instances the proprietors receive one year's rent in advance; in others, land-holders borrow large sums of money and lease out their villages, in which case it is called thika zerapeshgi. The holder of a zerapeshgi thika retains possession of the villages as long as the money is not repaid or liquidated from its usufruct. This tenure prevails largely throughout the district. An ijardar cannot relinquish his tenure without the consent of the proprietor, as in the case of cultivating ryots.

Tenures created by superior holders.

105. The holders of superior tenures can under-let their tenures to inferior tenants or farmers and transfer all the rights and privileges they derive from the proprietors. The under-tenants or farmers again have the power of sub-letting their tenure to the holders of the third degree, and so on. The holder from a putnidar is called durputnidar, and a holder from a durputnidar is called saputnidar. The word "dur" is generally prefixed to an under-tenant of the second degree, and "sa" to that of the third. The rights of these under-tenants cannot exceed those of the persons from whom they derived their title.

Ryots and cultivators.

106. There are several kinds of ryots in the district with separate rights and privileges, such as—(1) ryot holding lands at fixed rates; (2) ryot having right of occupancy, but not holding at fixed rate; (3) tenants-at-will; (4) adhiars, or halvers; (5) kurfa projahs, or cultivators of proprietor's private lands, such as khamar, nijote, seer, nankar, &c.; (6) khod khast, or resident cultivators; (7) pahi khast (non-resident cultivators); (8) chukandar (pati ryots), or under-cultivators; (9) mokurrari ryots;

(10) mourasi ryots; (11) jungleburi ryots. The ryots holding lands at fixed rates are those who hold them at fixed rates of rent, and which have not been changed from the time of the permanent settlement; they are not subject to enhancement of rent. Five per cent. of the cultivating population belong to this class in the district. Their holdings are known "as ryoti jote"; they are transferable and heritable, and often sold in execution of decrees. It is not unusual that a ryot holding lands at a fixed rate borrows money on the mortgage of his tenure; he cannot be ousted as long as he pays his rent. In case of dispute about his right of holding his land at fixed rent, if it be proved that the rent at which he held the land has not been changed for a period of 20 years before the commencement of the suit, it shall be presumed that the land has been held at that rent from the time of the decennial settlement, unless the contrary be shown, or unless it be proved that such rent was fixed at some later period. If the ryot holding land at fixed rate sells his tenure by private sale, gift, or otherwise, the new incumbent gives nazurana or salami to have his name registered in the superior holder's rent-roll, but an auction-purchaser cares very little whether he is recognized or not.

Ryots with right of occupancy.

107. Ryots with right of occupancy are those who have cultivated or held land for a period of twelve years, whether under a pottah or not. They are liable to enhancement of rent on the following grounds as stated in Section 19, Act X of 1859, and not otherwise:—First, that the rate of rent paid by such ryot is below the prevailing rate payable by the same class of ryots for lands of a similar description and with similar advantages in the places adjacent.

Enhancement of rent for productive powers of the land.

108. Second, that the value of the produce, or the productive powers of the land have been increased otherwise than by the agency or at the expense of the ryot.

Enhancement of rent for increase in measurement.

109. Third, that the quantity of land held by the ryot has been proved by measurement to be greater than the quantity for which rent has been previously paid by him.

Number of each class of ryot in the district.

110. The number of this class of ryot does not exceed 25 per cent. in the district. Many of them have got pottahs and many have none. These ryots are entitled to a pottah at a fair and equitable rate. Mr. Glazier writes that the Mahomedans especially are very migratory, fond of changing their habitations, and always rushing to new-formed alluvial soil; but there is some kind of customary tenant right generally recognized, for the sales of sari sari jotes, that is, holdings without defined rights, are duly registered; 505 such sales were registered in 1871-72-73. If the superior holder can call a ryot with right of occupancy for the enhancement of rent, the ryot, on the other hand, can claim abatement of rent previously paid by him if the area of the land has been diminished by diluvion or otherwise, or if the value of the produce or the productive powers of the land have been decreased by any cause beyond the power of the ryot, or if the quantity of the land held by the ryot has been proved by measurement to be less than

the quantity for which rent has been previously paid by him. Any ryot can relinquish his land by a notice either to the person who is entitled to receive rent refusing to accept it, or granting a receipt for the payment.

Tenants-at-will.

111. Tenants-at-will are those who have no right of occupancy; they can be ejected at the will of the landlord, and are subject to any enhancement the proprietor wishes to impose. Forty per cent. of the agriculturists are tenants-at-will.

Adhiars, or halvers.

112. Adhiars, or halvers, are those who cultivate land either from the proprietors or holders of land at fixed rent, or with rights of occupancy, and pay their rent in kind. The holder of the land generally supplies them with seed, which is first deducted from the produce before it is divided. After the deduction of the seed-grain, the produce is divided into two halves,—the one goes to the adhiar, and the other to the holder of the land. Ten per cent. of the cultivators are of this description.

Kurfa projahs.

113. Kurfa projahs are those who cultivate lands of the proprietors, such as khamar, nij jote, and seers, &c.; they pay rent to the owners according to the terms agreed upon, but can have no claim on the land. Whatever be the term of their occupancy, they can be ejected at any time, and their rent enhanced at the will of the proprietor. Five per cent. of the cultivators belong to this class.

Resident cultivators.

114. Khod khast ryots are those who reside in the village and cultivate its land.

Non-resident cultivators.

115. Pahi khast are those who reside in one village, but cultivate the lands of another.

Chukanidars.

116. Chukanidars are under-tenants who hold their lands from ryots holding at fixed rate, or ryots having the right of occupancy; they pay an increased rent to the superior ryots, and are ejected at the will of those from whom they hold their land. The number of this class is 15 per cent. amongst the cultivators.

Ryots in estates managed by proprietors direct.

117. In the estates managed by the proprietors, the ryots hold their lands direct from the zemindars; but in estates let out in farm, from the middlemen, every ryot is entitled to a pottah from the person to whom the rent is paid, showing the quantity of land, amount of annual jummah, the instalments in which the same is to be paid, any special stipulations of the lease, and, if the rent is payable in kind, the proportion of the produce to be delivered, and the time and manner of delivery. Mokurrari ryots hold their tenures under a pottah, in virtue of which their rent is neither subject to enhancement nor abatement. The nature of the tenure is hereditary, but unless it is distinctly stipulated in the lease that the rent is to be fixed in perpetuity, and to remain unchanged for ever, whether held by the grantee or his heirs, the holder of such a lease enjoys the right of occupying his land at an unaltered rate during his lifetime only. A pottah that conveys such a fixed rate to its

holder cannot be but granted by a man who has permanent interest in the estate. A salami or nuzurana is usually offered on the occasion of granting such leases. There are few of this class of ryots in this district.

Mourasi ryot.

118. A mourasi ryot bears with him the right of occupying his land by posterity; the tenure is subject to enhancement of rent unless otherwise stipulated in the lease; scarcely any pottah takes place in which the conditions for the fixity of rent are not well provided. There are very few of this class of ryots in the district. Jungleburi ryots are those who break jungles and waste lands; they enjoy them for the first few years without paying any rent, and then pay a moderate rate, which is gradually increased to the maximum standard mutually agreed upon; such class of ryots are scarce in Rungpore.

Holdings of ryots at fixed rate.

119. The holdings of the ryots at fixed rate, or of ryots having the right of occupancy in most cases, go by specific boundaries and particular names of fields by which they are recognized in the village without actual measurement. The ryots in such cases know only that they have to pay a certain sum for their holdings, without any knowledge of the quantity of land they occupy. In case of enhancement of rent they pay an increase of some fractional portion in the rupee to the proprietor or the middleman, as the case may be. Those that are tenants-at-will get their holdings after a measurement of the land. The measurement is generally in favor of the tenants, the custom being that in every measurement the cultivators hold one end of the chain and the proprietor's man the other. The ryot stands on the border of the field, placing his left foot on the mérh and his right in the field, and stretches out the hand that holds the chain, and thus gains nearly five feet in every line of measurement.

Size of fields.

120. The size of the fields are not generally large, and one holding may comprise several plots of land not exceeding one acre in area. Three-fourths of the agriculturists are tenants-at-will, including those of adhiars, kurfa projahs, and chukanidars. Their holdings are settled for a term of years, subject to a resettlement on the expiry of their old engagements. It is difficult to ascertain with certainty the number of tenants having right of occupancy. The zemindars do not like to give it out, as they think that my object in making the enquiry is to ascertain, fix, and record the rights of tenants, but from the general observations and enquiries set on foot by me, I believe one-fourth of the tenantry has right of occupancy.

Revenue-free holdings.

121. By the ancient law of the country, the ruling power is entitled to a certain portion of the produce of every beegha of land unless it transfers its rights for a term or in perpetuity; under the native Government grants were occasionally made of the Government share of the produce of land for the support of families of persons who had performed public services, for religious purposes, for maintaining troops, &c. The British Government continued to the grantees or their heirs such of those grants as were hereditary and were made before the Company's accession to the Dewany, provided the grantees or their heirs

had obtained possession previous to that date. These grants are known by the name of Badshahye, and were deemed valid. The hukmi grants are those other than the Badshahye previous to the Company's accession to the Dewany; numerous grants of this description were made, not only by the zemindars, but by the officers of Government appointed to the temporary superintendence of the collection of revenue, under the pretext that the produce of the land was to be applied to religious and charitable purposes. Had the British Government acted strictly on the principle aforesaid, all these grants given by any person other than the sovereign power could not have been deemed valid. Lenity, however, induced the Government to adopt it as a principle that grants of the latter description made previous to the date of Dewany (12th August 1765), by whatever authority, and whether by a writing or without writing, shall be deemed valid, provided that the grantee actually had *bonâ fide* obtained possession of the land so granted previous to the date above mentioned, and the land shall not have been subsequently rendered subject to the payment of revenue by the officers or orders of Government. In the resumption proceedings of this district 313 grants were declared valid, entered in the register of revenue-free tenures, and 125 were resumed and settled with Government. A vast number of lakhiraj tenures below one hundred beeghas, which could have produced a revenue of Rs. 94,177, has been struck off, and the register is said to have contained 20,000 entries of this description. The lakhiraj lands thus struck off without enquiry were of the nature of hukmi grants, and were included within the limits of the pergunnah, mouzah, or other division of estates for which a settlement was made with the owners; and their extent not exceeding 100 beeghas in area, the right of assessing them in the event of their being found invalid was reserved to the zemindars with whom the permanent settlement was concluded. The grants no doubt were originally intended as endowments for religious and charitable institutions, but the present holders scarcely perform their duties according to the intention of the original grantors. In several instances, however, the zemindars gave fictitious grants in the name of their relatives and dependants, under pretext of charitable purposes, with a view to pass a comfortable life from their income in the event of their losing their zemindaries. The zemindar of Bhetarbund had nearly one hundred of such grants which were all adjudged invalid and resumed by the resumption court; most of these hukmi rent-free tenures granted by persons incompetent by law to grant them, would have been proved invalid had they been investigated by the court of competent jurisdiction; but the zemindars, to whom the right of suing was reserved, having neglected to adopt proper measures for their resumption within time, these grants have in a manner, owing to the expiry of the period fixed by the law of limitation, assumed an appearance of valid tenures. It is the purchaser of an entire estate sold at auction for arrears of Government revenue only that can now bring an action within twelve years from the date of his purchase to prove the invalidity of these grants; but such occurrences are indeed very rare (*vide* Acts XIV of 1859 and IX of 1871). These grants go by the name of shivetor, devator, brohmotor, bhogotor, peerpal, cheragi, fakirana, peerana, muktubana, &c., and

their holders act like zemindars in letting out their grants in any manner they think most conducive to their interests

Rent-free holdings.

122. The rent-free holdings that are now given by the zemindars are of the nature of chakrana or service land. Almost all the wealthy and influential zemindars in the district have given lands to their servants who support themselves and their families from the produce of their chakrana lands. This is a sort of serfdom known in India from time immemorial, and the servants instead of receiving their wages in hard cash, occupy a piece of land rent-free sufficiently large to yield a produce to maintain comfortably his family. The principle on which the system of giving chakran lands to the servant in lieu of wages was established is not, in my opinion, far from commendation. The servant thus engaged has much more regard to his master than a paid servant; his attachments gradually increase as he becomes old in his service; he instructs his son to follow his example, and who from his infancy learns how to please his master and attends on him at an age most amiable and lovely in human life. A chakran servant knows that he will be well provided by his master in his decrepid age, and takes greater interest in the welfare of his master's house than a stranger paid by wages; on the other hand, the master who most probably might have played with him in his boyhood, or had been nursed in his arms from his infancy, cannot but love the servant with all his heart; he feeds him when a boy, marries him when a man, supports him when old, and buries him when dead.

Service lands.

123. The following are the domestic servants who receive chakran lands from the zemindars:—

Menial servants from twelve to sixteen beeghas; dhubi (washerman) from ten to twelve beeghas; napit (barber) from ten to twelve beeghas; mali from four to five beeghas; kumar (potter) from ten to twenty beeghas; chhutar (carpenter) from ten to twelve beeghas; pyke (peon) from ten to twelve beeghas; sirdar (jamadar) from eighteen to twenty-four beeghas; kahar (palki-bearers) four beeghas each; mirdha (measurers) ten to twelve beeghas; dafadar from ten to twenty beeghas.

Time of occupancy by the holders of service lands.

124. These men hold their lands as long as they remain in service, that being the condition of their holding, but it generally happens that they occupy them from father to son and from son to grandson.

Bejun kacha.

125. There is another sort of rent-free holdings known in some parts of Rungpore by the name of bejun kacha; it is given to every ryot where it is customary to serve as a nursery for his seedlings without any assessment; the quantity of land thus given is one cottah for every two beeghas held by the ryot.

Village officials.

126. Having described as far as it is in my power the origin and nature of the tenures prevalent in Rungpore, I now beg to draw a sketch of the village officials as they existed at the time of the Hindu Government and as they stand at the present time.

Part III.—Section 3.

Tenures created by the landlords, being the produce of unwritten customs but recognized by law.

127. No trace can now be found in this district of the noble ancient Hindu system of village municipality; such had been the demoralizing effect of the oppressive and despotic government of the Mahomedans for six centuries, that the principles of liberty and self-government, even amongst the village communities which prevailed in India centuries before they were known in any other country, have been lost sight of in Bengal. In the Upper Provinces, even in Behar, there are still some remnants of this system of municipality in existence. In large villages chauries and bytkees under the shade of a large tree, even up to the present day, can be traced out, the very formation of which convinces the minds of the spectators that they were once the seats and benches of rural justice. In those golden days of Hindu monarchy, speedy and impartial justice was distributed to every one, the trial being held by juries consisting of the head men of his own clan, and the principal members of the community in which he lived. Every village had its own government, court of justice, and its own council. The thakoor (proprietor) of the village was the president of the meeting; the village Brahmin was the expounder of law and minister of the church; the putwari was the accountant and correspondence clerk; and the chowkidar served as police. The merdha performed the work of a surveyor and distributor of the produce of the land between the landlord and the tenant; the chamar was the head of the conservancy department and supplied the tenants with shoes, whilst his wife used to serve as midwife; the carpenters prepared ploughs for the cultivators, and the ironsmith the iron implements of husbandry; the washerman and potter had also their share in the community. Nor were the charitable institutions forgotten, for every village community had a public charitable house for the reception and entertainment of strangers. Thus, it is evident that whatever was necessary to secure the happiness and wellbeing of a rural society, was found in the community. When the harvest was ready for reaping, the thakoor used to get one-tenth of the produce as his sovereign right in the land; a portion, nearly one seer by estimation, was laid aside from the produce of every field for charitable and hospitable institutions; the village brahmins, the putwari, the chowkidars, the carpenters, the chamar, the ironsmith, and the merdha had each of them his share in the produce, the proportion being more or less in consideration of the value and amount of his assistance to society. In case of any complaint being preferred before the punch, the elders of the society immediately convened a meeting, summoned the offender to take his trial before a jury of his own class, and comprising the mundul, purdhan, poramanick, manjee, halsanu, mohto or mehtor of the village, and summarily disposed of the case then and there in the presence of the witnesses and villagers who used to assemble before the chauri on such occasions, without much formality, waste of paper, and wrangling argument of barristers and attorneys-at-law, to which our present courts are exposed and infested with. The only ceremony the rural justice had to perform was to explain to the witnesses the nature of the oaths that were administered to them. Instead of the vague wordings which are now uttered in our present courts of justice, and which the witnesses do not understand,

and which leave no impression on their mind, the former justices of rural communities explained to the witnesses in their own language and in the most awful terms which human nature could invent and eastern language delineate, the punishments to which they would be exposed by the everlasting and unchangeable divine law of God in the event of their giving false evidence or of committing the detestable crime of perjury. Thus guarded, the witnesses who gave their evidence in the presence of the whole community of their villages, friends, and associates were less guilty of the pernicious crime of perjury than the witnesses of our days, who are dragged to a distance from public opinion to give their testimony before persons whom they never knew before, nor have they any chance of knowing hereafter. The judges were those who were well acquainted with the facts of the case, habits, and propensities of the parties, unlike the judges of our times, who grope in the dark. Such a bench can scarcely fail to give justice, which, owing to its simplicity in our present notion of civilization, we condemn and abhor. In case of dispute regarding boundary with neighbouring villages, or on the occasion of the levying of a new tax or cess by the State, or in matters of policy requiring public discussion, or in times of disturbance to make war or defence, every question was settled in the chauri by the members of this municipality.

127A. This system, however good in its nature, has no longer any hold in Rungpore. The thakoor of the village has no power to dispose of and settle the disputes; he is no longer looked upon as the dispenser of justice and the well-wisher of the community; the substitution of cash payment in the place of kind collection has changed the opinion of the people towards the zemindar, whom they consider ever vigilant to enhance the rent. The village Brahmin is no longer the expounder of law and the instructor of the children; his place has been usurped by the Bar, the Education Department, and the country gurumohasya. The putwari is no more an important member of the community, but is paid by the zemindar, and moves like a weather-cock at his whistle; he is now looked on with suspicion as a spy of the proprietor. In large estates he serves under the gomasta or tehsildar, but in petty zemindaries he collects rent also; instead of a portion of the produce he now receives a certain percentage or a fixed allowance from the proprietor; the percentage varies from Rs. 2-8 to Rs. 3 of the gross collection, and the salary from Rs. 5 to Rs. 6 a month. These officials are generally residents of the district and their post almost hereditary, but in special cases they are succeeded by emigrants. On the vacancy of any post, his heir is usually nominated by the zemindar, subject to the approval of the ryots. Being a resident of the village, he remains satisfied with the small emolument he receives from his master. The avocation of a putwari is multifarious; he keeps the accounts of every field and the history of its occupant; not a bit of land is unknown to him; he knows the nature of the soil and its productive power; he can tell the history of every field and its owner; he is an accountant of his village and keeps a detailed account of every ryot, showing the demand, collection, and the balance; where the rent is collected by a gomasta, he writes the receipt for him; but in cases where he is himself a collector he signs these receipts. At the close of

the year he sends up an account known as jumma-wasil-baki, which means demand, collection, and balance, to his master, giving a separate and detailed account of every holding, together with the extra collections, under the heads denominated as seyer, abwabs, and mathat. The rent-roll kept by the putwaries is called dudha jumma-bundi papers, and though these papers are frequently changed to serve the object of the proprietors, they are taken as best evidence in rent-suits; where the land is cultivated in kind he remains at the time of division, and tries his best to benefit the party that secures his favor. Whenever a litigation takes place between the proprietor and the tenant, whether for enhancement of rent or for recovery of arrears of rent, he considers it his bounden duty to change the rent-rolls, procure false witnesses, and to perjure himself by giving false evidence on behalf of his master without being stung by any conscience whatever. The putwaries of the Upper and Central Provinces are however unlike those of Bengal; there they are semi-independent, and act in several instances irrespective of their masters' interest, though they are paid there by the proprietors; their appointments are made by the Collector, and they are not liable to dismissal at the fancy of the zemindars without sufficient proof of dishonesty and misconduct; they consider themselves there as Government servants, and bear a respectable position; but in Bengal the putwarees are at the mercy of the zemindars, and being solely dependent on them, have sold their conscience, if they ever had any. It is indeed matter of pity that such an efficient official, who is acquainted with every creek and corner of his village and its internal management, should be allowed to be unprincipled at the whim of his master without being utilized for public service. After the permanent settlement it was at one time thought a matter of the utmost importance to reform the office of putwari with a view to remove the delays and difficulties that usually attend the division of estates, adjustment of Government revenue to be assessed on each share, investigation of rent-suits, and decision of disputes regarding boundaries of estates and villages. The Legislative Council passed Regulation XII of 1817, which provides "every village paying or liable to pay public revenue shall have a separate putwari except in cases where the Board of Revenue, or other authority exercising the power of that Board, shall, in consideration of the former usages or other sufficient cause, authorize one putwari to do the duty of two or more villages, or direct two or more putwaries to be established in a single village." It was further declared that the then existing putwaries were to be continued in their office, and the zemindars were ordered within three months to furnish the Collectors with the names of villages and of the putwaris alluded to in them. In villages where there was no putwari, the maliks were bound to nominate them, and to report to the Collector, who was requested to prepare a register in which to enter their names. In case of any vacancy the zemindars had to nominate a person within one month, and it was the business of the Collector to see that the custom of the country which heretofore prevailed in the village in respect to the succession of the patwaries has been properly observed. The Collector used to examine the person so nominated, and in case of incompetency and disqualification the zemindar was enjoined to nominate another person. In the event of the

zemindars failing or neglecting to nominate a putwari within time, he was liable to the imposition of a daily fine until the nomination was sent up; whenever a zemindar wished to remove a putwari he had to state his reason to the Collector for so doing, and if it appeared good and sufficient the Collector authorized his removal, but not otherwise. If any zemindar removed any putwari from his office without the authority of the Collector, he was fined for the first offence in a sum not exceeding Rs. 50, and Rs. 100 for the second offence; and if on investigation by the Collector it appeared that the removal was unjust and without sufficient cause the zemindar was subject to a daily fine till the putwari was restored to his office. If the putwari was thought by the Collector unfit for the business owing to neglect of duty or other sufficient cause, he was reported to the Board or the Commissioner, who authorized the removal of the incumbent if deemed proper. Such was the position of the putwaries 50 years before, and though the regulation which created their appointment is not abrogated, they have dwindled to nothing for want of proper care and supervision. The remuneration of the putwaries was regulated by the Collector with reference to the usages of the adjoining villages, and if it was withheld by the zemindar the Collector was authorized to compel the payment, and to fine the withholding party according to his situation and circumstances in life, not exceeding Rs. 50 in any case. The putwaries had to render their accounts at the expiration of every six months to the canoongo, and record them in the office of the Collector. The provisions of the regulation were enforced for a few years, but the abolition of the office of canoongo caused a laxity in the supervision of their work. Under Section 7, Regulation I. of 1793, it has been declared that to discharge the revenue at the stipulated period without delay or evasion and to conduct themselves with good faith and moderation towards their dependants, taluqdars, and ryots, are the duties at all times indispensably required from the proprietors of lands, and a strict observance of those duties is now more than ever incumbent upon them in return for the benefits which they will themselves derive from the orders now issued. To prevent misconstruction of the foregoing article the Governor-General in Council made the following declaration :—"It being the duty of the ruling power to protect all classes of the people, and most particularly those who from their situation are most helpless, the Governor-General in Council will, whenever he may deem it proper, enact such regulations as he may think necessary for the protection and welfare of the dependent taluqdars, ryots, and other cultivators of the soil; and no zemindar, independent taluqdar, or other actual proprietor of land shall be entitled on that account to make any objection to the discharge of their fixed assessment which they may have agreed to pay." The promise of protection which had been pledged to the ryots at the time of the permanent settlement was fulfilled by the promulgation of several regulations and enactments that were passed from time to time by the Legislative Council to prevent the oppression of the zemindars over the poor ryots; but experience has taught us to learn that the very law which was intended for the shelter of the agriculturists had been made the tool and engine of their tyranny and oppression. Nothing can exceed the boon conferred on the zemindars by Lord Cornwallis in making the permanent settlement,

but nothing can exceed the curse laid on the ryots by that great administrator. The upper ten thousand, whom chance or fortune placed in possession of the landed property, passed their lives in luxury, prodigality, and indolence, at the expense of millions of starving, frugal, and industrious peasants.

Incompetency of the ryots to cope with the zemindars.

128. Though it is desirable that rents should increase and keep pace with advancing civilization, still it is necessary that the enhancement should be modelled and regulated by some laws or principles, and not arbitrarily increased as is now done by exorbitant exactions and illegal cesses. The poor ryots are admittedly inadequate to cope with the rich and influential zemindars to preserve their rights and to protect themselves from oppression. In the first place they are ignorant of the laws, and in the second, they have no leisure to spare to dance attendance in our courts to obtain dilatory justice at the cost of losing sowing and reaping seasons. Whenever a ryot is oppressed, if he wishes to get redress from our courts of justice he must wash his hands from his tillage, and will become a ruined man at the close of the year. Instead of being harassed and squeezed by the insatiable moktiars and pleaders, he reluctantly yields to the unabating demand of the zemindars. There cannot in the least be any reason to doubt that the Bengal ryots are most tolerant and forbearing in their character, but when they are pressed to the last extremity, and the exactions become unbearable, they combine themselves with one union, and with a savage instinct of brutal revenge rise against their zemindars, plunder and burn their houses, violate the chastity of their women, and murder every one belonging to their household, sparing neither age nor sex. The recent Pubna insurrection is a vivid example of what I have described; the late rebellion of Batasun ryots in this district is a further proof of my assertion. It is, indeed, a disgrace to our zemindars that such disturbances should occur, and it is now high time for Government to adopt some measures to put a stop to the illegal exactions. The only means by which this object can be obtained is by immediately enforcing the provisions of Regulation XII of 1817. I should, therefore, suggest that the putwaries may be utilized in recording the rights and liabilities of every ryot. The loss of the canoongo's post has been replaced by the introduction of the executive native civil service with a more solid and improved foundation. Let a sub-deputy be entrusted with the charge of the putwari's department, and with the staff of his office let him check the half-yearly accounts rendered by the putwaries. When the rights and liabilities of the ryots are once recorded and filed in the Collector's office, let there be a law that no enhancement under any pretext whatever will be allowed without a decree of the court after a full and fair investigation. The putwaries' papers being once filed every subsequent change, whether in the right or assessment of the ryot, should be strictly scrutinised by the sub-deputy and his establishment. There may be a little confusion in the first instance, but the putwaries should be warned, before tendering their accounts, of the provisions of Section 27, Regulation XII of 1817, which declares "that any putwari who shall afterwards fabricate, falsify, or mutilate the accounts of the village to which he belongs, or shall

furnish to the canoongo or Collector false, fabricated, or mutilated copies of those accounts, shall be held and considered guilty of forgery, and shall be liable, on conviction before the Court of Circuit, to the penalties which are or may be prescribed for that offence in the regulations, and any person who shall cause or procure such forgery shall be liable to the same penalties as those convicted of having actually committed the offence." A few prosecutions in the first instance will put everything to rights. The accounts to be filed by putwaries appointed under Regulation XII of 1817 should show the number of fields, quantity of land, name of the holder, class of ryot, amount of demand, number of instalments, amount of each instalment, amount paid, and the balance and the produce of every kharif and rubbi harvest. With a view to keep alive the late census operations he should also keep a register of births, marriages, and deaths of his own halka. Nor will it be a difficult task for the sub-deputy to teach those officials a knowledge of measuring land by plane table. In the late settlement of the Central Provinces all the detailed measurements were made by the putwaries under the superintendence of a native deputy collector. With regard to the number and remuneration of these officials, I would suggest that instead of having a regiment of ill-paid illiterate fools, it is better to have a limited number of well-paid intelligent fellows. The zemindars have received a reduction of 10 per cent. at the time of settlement on account of costs of collection, and they will not, or at least cannot, grudge to pay 2 per cent. of their collections to the putwaries. The present incumbents receive from Rs. 5 to Rs. 6 a month, but I would propose to make putwaries' halkas yielding Rs. 6,000 a year, which at the rate of 2 per cent. would give the putwari a salary of Rs. 10 a month, a sum quite enough to secure competent men in this age of education. The appointment is to be hereditary, but in case of heirlessness and incompetency of the heir, it may be offered to another person, preference, however, being given to some member of the family.

Gomastas.

129. The gomasta is another village official superior in rank to the putwari. In a village where there is a gomasta, the putwari serves under him; his duty is to collect rent, keep the money, and to grant receipt to the ryots for the payment made by them. Where the proprietors have private lands, he takes every care for this cultivation, supervises over the ploughmen, and keeps the cattle under his charge; he superintends the gathering and storing of the harvest, and disposes it to the best advantage; if the zemindar has grain or money transactions, it is through him he carries his business. In the event of the ryot deserting his village, it is his duty to see that his fields are let out to another. He keeps a separate account of his master's commercial transactions, with which the putwari has no concern. When a portion of the village is held in kind, he sees that a proper division of the crop is made by the adhiar; he makes remittance to the sudder cutcherry of the zemindar, and sees that it is well escorted; he receives his salary in money, which varies from Rs. 5 to Rs. 6 a month. In addition to his salary, he gets little perquisites called parbuni, and a feast on the occasion of every marriage in his village. He is occasionally vested by his master to

conduct rent-suits, and watch the proceedings of the opposite party; he takes great interest in his master's cases, and attends the court to give evidence as a witness. To procure false witnesses and to fabricate false evidence, is the most clever of all his works. One important work he has to perform prescribed by law (Section 7, Regulation III of 1821) is to give early and punctual information to the officers of the nearest police station of the resort to or passage through their villages of any considerable body of strangers, and of the assemblage of such bodies within the limits of their villages, together with any particulars which they may be able to collect as to the alleged object of their assemblage or journey, or any suspicions which may arise as to their real character and intentions. Again, Section 90, Act X of 1872, provides that it is the bounden duty of the village officials, inclusive of headman and watchman, forthwith to communicate to the nearest Magistrate, or to the officer in charge of the nearest police station, any information which they may obtain respecting—1*st*, the residence of any notorious receiver or vendor of stolen property at the village; 2*nd*, the resort of persons suspected to be thugs or robbers; 3*rd*, commission or intention to commit suttee or other non-bailable offences at or near such village; 4*th*, the occurrence of any sudden or unnatural death.

Village chowkidars.

130. The chowkidar is a village policeman, and is paid by the ryots; he reports every occurrence at the police station and watches in the night; he is nominated by the ryots and appointed by the Magistrate; he gets from 4 to 12 annas a house as his fee or allowance; he is armed with a spear, and wears a badge as token of his service. It is his bounden duty to lodge information of the commission or intended commission of non-bailable offences which are cognizable by the police. In this district the zemindars do not contribute anything to his support; they do not get service lands as in Behar. The wages they get from the ryots are not regularly paid, and whatever they realize is not sufficient inducement for the proper discharge of their work. Whenever the villagers neglect or delay to pay him, he complains to the police darogah, who assists him in the collection of his dues. In large towns and villages an improved system of village watchmen has been introduced under Act XX of 1856, and the chowkidars are paid a fixed salary from the tax assessed and realized under the said Act. The District Superintendent and police authorities can make these watchmen perform their duties, and in case of neglect to punish them according to law. Amongst other qualifications requisite to make a man a good chowkidar, the most important is that he should have a strong back. Whenever a police officer above the rank of a constable goes to a village to investigate any case, the first thing he does to show his authority is to give him a taste of his shoes, the influence of which is really astounding. The sound of the beating echoes like a trumpet the announcement of the darogah's coming, and the perdhans, poramanicks, manjees, busnias, then flock to pay their respects to the police huzoor.

Perdhans.

131. Perdhans in Rungpore serve as headmen in the village; they assist the proprietors in the collection of rent, act as members of a punchait in deciding petty boundary cases amongst tenants, and serve as arbitrators

in marriage cases. The chowkidars bring every occurrence first to their notice, and if it appears to be of a grave or serious nature to them, they direct the chowkidars to lay the case before the thannadar. In fact, if any trace can be found of the ancient municipality, it is in these officials. Their appointments are hereditary, but, in case of heirlessness, elective. In former days, when India was governed by its own Government, the perdhans, known by the name of mundals, mokhia, mahto, mehtor, jet ryot in other districts, were very important and influential representatives of the village community. In all matters of importance they were considered as very intelligent men, deeply interested in the welfare of the community, and their words were taken as law by the peasantry. The presents they received from the villagers on occasion of religious, nuptial, and funeral ceremonies were rather as tokens of respect than the wages of their labor. As the chowkidars perform the work of a trumpeter to announce the arrival of a higher grade police officer, the perdhans of the present age do the same work on the arrival of the constables and serving peons. These officials lend their assistance in the performance of all public business; no information can be received without their help; no process can be served without their assistance. Every house-search is made in their presence, and the service of every process is borne by their testimony. Whenever a cess is levied by a zemindar or a perquisite is demanded by his officials, they serve as mediators and settle the amount with the ryots. In cases of accidental and unnatural deaths the police officers invariably, as a rule, make the inquest in their presence. Without the permission of the perdhans, dewanias (head men of the family), none of the villagers would attend to the call or answer any question. The perdhans are not exclusively dependents of the zemindars, but act semi-independently of them. They can be well utilised with the putwaries in the ascertainment of the rates of produce and in the improvement of lands.

Sirdars, pykes, and kotwal serve under the zemindars as collecting-peons, guards and orderlies of the zemindar's cutchery. They escort money from the mofussil to the sudder cutchery of the proprietor; they are paid at the rate of Rs. 2 to 3 per month. In some places they receive service lands in lieu of cash payment, the quantity of land being sufficient to yield a produce to support himself and his family.

Pramanicks and Busnias.

132. Pramanicks and busnias assist putwaries and gomastas in the collection of rent, and are paid by the proprietors; they are rather servants of the zemindars than independent members of the village community.

Carpenters.

133. The carpenters charge ready money for the work they perform; they have no prescriptive right over the cultivators of their village, as in the provinces where the village municipality is in existence. In Rungpore they charge eight annas for the plough, eight annas for the yoke, four annas for the ish, and two annas for fixing the ish to the plough.

Blacksmiths.

134. The blacksmith, like the carpenter, charges cash for the work he performs; the charge of a plough-share is three annas, and an equal amount for fixing it to the plough. This profession is not confined to any

class of sect or tribe in this district, but any person who has learned the work can open a shop; in the generality of cases the ironsmith's shop is little distant from the village with a view to avoid conflagration and to secure easy access to the peasants who remain in the fields.

Sudder establishment of the zemindars.

134A. In addition to the village officials above enumerated, large zemindars have generally an establishment in their sudder cutchery consisting of a naib, a karkun or peshkar, a jumah-navish, a record-keeper, a purkhai, and a batch of mohurirs. These officers are respectable men and well paid by the proprietors; many of them are efficient men and by no means inferior to Government amlahs in acquirement and qualifications. The zemindari office of Moharani Shurnomoye at Ulipore, and of the late Baboo Prosono Coomar Tagore, in Patiladaha, are by no means a jot inferior to the best tehsildaries of the North-West and Upper Provinces. Besides the above establishments, several of the zemindars have superintendents and amins to supervise the work of the collecting establishment. The zemindari superintendent of Moharani Shurnomoye is vested with magisterial powers, and the superindendent of Baboo Mohima Runjan Roy of Kankina is a graduate of the Calcutta University, and has passed the B.A. and B.L. examinations. The naib, as the manager and head of the establishment, makes the settlement, fixes the rent, leases out land with the sanction of the zemindars, checks the accounts of the putwaries and the gomastas, and in fact, acts as a representative of the absent proprietor. The karkun or peshkar is his deputy and supervisor of all work. The jummah-navish is the accountant of all receipts and disbursements; he also checks the accounts of the putwaries and gomastas. The record-keeper keeps the records, the purkhai examines and counts the money, and the mohurirs act as correspondence clerks. These officials get nuzzurs (presents) from the tenants and farmers, and at the close of account in every year get a little reward from the proprietors. In addition to their fixed allowance they receive an extra assistance from their masters on occasions of nuptial and funeral ceremonies.

Part IV.—Miscellaneous. Cattle and live stock.

135. The cows and bullocks are small in size in Rungpore and Dinagepore; they scarcely exceed 4 feet in height. There must be some defect in the breeding of the cattle, and the cause of this bad breeding is in my opinion, owing to the custom of yoking cows to the plough,—a practice very different from other districts where Brahminism has its hold. Another cause of bad breeding is the want of grazing land in the country. In Behar and the Central Provinces every village has its grazing land, but such is not the case in Rungpore. The country is noted for its rice cultivation, and the only provender for the cattle is poul (beaten straw). The aus crop does not afford a plentiful supply of fodder to the cattle, as the cultivators, owing to the fields being filled up with water, cut the crop a little below the ears, leaving the greater part of the stock to decay in the field and to serve as manure. The amun crop of course supplies the tenants with fodder, which again is not so good on account of the straw being trodden instead of being thrashed. In the Upper Provinces, besides the poul, the cattle are fed with khulli (oil refuse), bhusa

(wheat refuse), benola (cotton seed), kooti (janar stocks), and so on; but in Rungpore the cattle depend generally on poul only. In special cases the cultivators and owners of carts give khulli to those cattle that are bred in the Western Provinces and brought to this district for sale. The goalas of this country do not carry on a regular breeding of cattle as the Ahirs of the Upper Provinces; they milk the cows almost to the last drop, and the calves die of hunger. A pair of Rungpore oxen or bullocks will go for Rs. 30 at the highest, whilst a Deswali or Nagporia pair will fetch from Rs. 100 to Rs. 200; a pair of Rungpore bullocks cannot plough more than 8 or 10 cottahs of land in a day, whilst in the Upper Provinces a pair plough 32 to 40 cottahs of land. In Bhadder and Kartick, the bullocks in the Western Provinces work from morning to evening, but in Rungpore they cannot work for more than six hours. The best bullocks of Rungpore, especially those engaged in carts, are all of up-country breeding. In the villages of the North-Western and Central Provinces where there is no common pasture land, the tenants keep a portion of their holding to serve as grazing lands for their cattle; but in Rungpore the peasants, after they have tilled their land, tie up their cattle by the ear on the side of the road or on a piece of fallow land near their fields with a string 10 or 12 feet long fixed to a peg to prevent them from damaging others' fields. Thus tied within a circuit of 20 feet diameter, almost without grass, the cattle remain there the whole day, but when it is night they are stalled at home; they receive fodder some two seers in weight per head; their dung is used as manure and not as fuel. The country being mostly populated by Mahomedans, even the oldest and weakest of the oxen after the hard working of their whole life, and exposure in heat and cold with half starvation, do not expect rest and natural death, but are slaughtered to serve the table of their masters. The total number of cows and bullocks in this district is 1,765,264.

Sheep.

136. Sheep are kept by those only who have sufficient grazing lands; they supply Mahomedans with mutton; they are not fleeced in this district as in other countries, and the nobler object and the utility of their wool are lost sight of; the wool wears off by itself without being utilised by the people. The value of a country sheep varies from Re. 1 to Rs. 2. The total number of sheep and goats in the district is 241,081.

Collector's Remark.

22. The sheep do not comprise more than a 10th part of this number.

Goats.

137. Goats are abundant in the district, but of small size; almost every tenant tends goats, and the Mahomedan festival of Bakrid here is solemnized with more festivity than elsewhere, as the goats form the principal part of the sacred offerings. The value of a goat varies from Re. 1 to Rs. 2.

Swine.

138. There are very few swine and donkeys in this district, the people detesting both of them. Their number in the district is 2,321.

139. Buffaloes are very few in number; they are scarcely to be found except on the banks of the Berhamputer, where there is plenty of grazing land in the churs. These are imported from the Upper Provinces and sold at fairs, each head going from Rs. 30 to Rs. 35. The total number of buffaloes in the district is 2,835.

Buffaloes.

Collector's Remark.

23. At Pirgunge, 24 miles to the south of the station, I lately saw a buffalo and a bullock yoked in the same cart. This yoking of diverse animals I have not noticed elsewhere in the district. In North China they will yoke a donkey, a mule, a pony, and a bullock all four together.

140. The number of each species of cattle will be found in the statement. The price of a pair of bullocks varies from Rs. 20 to Rs. 40, and that of sheep or goat from 1 to 2 Rs.; the hire of a plough with a pair of bullocks is 4 annas a day, and that of a cart 10 annas; neither camels nor donkeys can be had for hire. A tenant who has a pair of common bullocks ploughs 7 or 8 beeghas of land in the year.

Value of cattle and live stock.

Collector's Remark.

24. Carts are used all over the district, but they are more common towards the station than elsewhere Every well-to-do ryot has a cart in which he travels when moving about. In the outlying parts rice and other produce is brought to market more generally by pack-bullock than by cart. The number of carts in the district is estimated just upon 6,000; much underestimated in my opinion.

141. The best horses are all imported from Burmah and up-country. There is no regular stud in the district; the promiscuous joining of the country mares with common ponies in pastures and grazing lands produces bad breeding. If Government stallions be placed in different parts of the district, the breeding may be improved in time, but the number of the animals is so small, and the apathy of the people so great, that it would really take a long time to obtain the object wished for. The Bhuteas bring Bhutea ponies for sale at the fairs, and Munipuri ponies are also easily obtainable.

Horses and ponies.

Collector's Remark.

25. Burmah ponies are not brought for sale except that they may be met with occasionally in dealers' batches. Munipooris are now and then to be had; very few Bhootea ponies are brought now, as markets are met further north. Dealers bring batches of horses from up-country fairs in the cold weather and meet a good sale here and in the neighbouring districts, and many good country ponies are to be met with.

142. The most destructive of all insects are the titties or forings (locusts), আচা কিম্বা সোঁপোকা; (acha, small insects two inches long, belonging to the family of caterpillar—these grow in moist lands in rainy seasons, and increase so largely that they destroy whole fields sometimes of two or three villages); ইন্দুর (mice); গণ্ডী (gandi, small insects that grow in the rice fields and destroy the plants); লাটা (latta, tobacco insects—they are of green colour, an inch and half in length, and grow in the plants); মেন্দা (menda, an insect that chiefly attacks kolai and mustard); গেরু (garu, small insects in the form of larvæ that grow in wheat fields and destroy the crop from the root to the top—these insects are red in colour and derive their name from garu, a sort of red soil).

Destructive insects.

143. The most destructive of all the animals as regards agriculture, are the tigers, leopards, and the pigs in the district of Rungpore; deers and wild buffaloes are very few. In the churs along the banks of the Berhamputer, and in the jungles of Barobari in Panga, the striped monarch of the forest reigns supreme, without dispute. At

Destructive animals.

Ulipore, where there is a police station and moonsifee, and where I encamped for a few days, I found the station officer had killed two leopards and a tiger in one month within two miles of the thannah. The people of the country are unaccustomed to fire-arms, and these depredators are so emboldened as to take shelter in the abandoned gardens and bushes of deserted tenements in the vicinity of the villages. At Nakashari I found a tiger had killed some bullocks within 200 yards of the thannah. At Shudullapur, the daroga's calf was taken away from the police compound. The tigers of this district are not mostly man-eaters, but they make sad havoc on the cattle; sometimes communications are stopped by these monsters, and the people are afraid to travel in the night. The reward paid by Government for killing these animals is Rs. 3, which in my opinion is too low to encourage the shikaries to kill them at the risk of their lives. In the Central Provinces, when Mr. Temple was the Chief Commissioner, I remember the reward for killing a tiger was raised to Rs. 40, and I do not find any reason why the same indulgence should not be extended to Bengal, where the people are backward in chase and hunting. The thakoors of the Central Provinces scarcely pass a day without some sort of sporting, and take great delight in shooting tigers; the case is quite the reverse in Bengal, but the reward for killing wild animals is less in Bengal where the stimulus is more wanting.

Wild pigs.

144. The wild pigs are very numerous, and they greatly damage the crops; they live in the bushes and deserted gardens and compounds of abandoned houses, but mostly in the grass fields attached to the villages. They are so emboldened now-a-days that in some places they come out in broad daylight and destroy the crop. The people are so afraid of them that instead of driving or killing them, the first thing they do when they see them is to make the best use of their legs to widen the distance between themselves and their intruders.

Fisheries.

145. There is no public fishery in the district; the people are at liberty to fish without restriction in the large rivers; the settlement of the julkar has been concluded with the proprietors, who in their turn make arrangements with the fishermen. There is a large fish mart at Nunkhawa in Nakashari thannah. The fish are brought here in boats from the Goalpara district, and conveyed to Rungpore and other places in baskets by women who exceed dâk runners in their rapidity. Fishing in the vicinity of Rungpore is carried on in a small scale, and the fish market of Rungpore is the dearest I have ever seen in India; it is dearer even than in Calcutta, and though the country is intersected by so many rivers and interspersed by so many swamps and jheels, the demand for fish is greater than the supply. The cause of this failing is in my opinion the deficiency of the people in the art of fishing. The Collector in his report dated 26th August, 1872, stated that "the cause of the failing of the supply is attributed to the steamers plying up and down the Berhamputer, and insufficiency of inundation during the rains in tanks and small rivers." Fifteen out of sixteen of the population consume this article—the Hindu widow being the only one class that does not partake of it. Fishes are not preserved in this district by way of salting; the wealthy people breed fish in their tanks for their own consumption. The following is the description of fish found in the

country, namely:—rulut, katla, chital, ilsha, puti, nundia, pangas, bygan, boail, mulla, air, guzar, kucha bucha, indula, pather chatta, mati khucha, barabheda, dheli duria, barial, gazla, khukla, khala khuta, gharia, ritta, boitka, itali, faslie, bhaugua, kursa, karti, and several others. The fish that is brought in the market of Rungpore from Nunkhuwa arrive here in a state of perfect putrefaction, but the people fall upon them like greedy vultures for want of a better supply. Salted fish is, however, imported to a certain extent by Gowalpara fishermen by means of boats up to Paniala Ghât on the Teesta, and thence carried by cart to the different markets, especially to the north. The Hindus do not use salted fish, and it is therefore purchased by Mahomedans only. Salted fish goes by scores and not by weight. The value changes according to the size of the fish.

Fowls.

146. Ducks, hens, pigeons, cranes, doves, king-fishers, marrabouts, and other aquatic birds, can be found in plenty. The professional pakmaras (fowlers) catch birds by means of a net or bird-lime; both Hindus and Mahomedans domesticate ducks and geese; their eggs are used by the people, and are sold here dearer than in Calcutta; pigeons are also tamed, but not for table use. Wild and yellow pigeons are occasionally brought by the fowlers for sale. Cranes and wild-ducks, besides cocks and hens, take no less a share to adorn Mahomedan dishes. A sect called pakmaras come into the district every year, probably from the vicinity of Calcutta, to catch birds on the banks of the Berhamputer, and to trade in their feathers. They pay one anna to the shooters or gamers for the plumes of every crane, king-fisher and marrabout; these are taken down to Calcutta for covering hats, trimming dresses, and stuffing pillows.

Population.

147. The census returns show that the population of Rungpore as regards its criminal jurisdiction is 2,149,972, out of whom 857,298 are Hindus and 1,291,665 Mahomedans. The number of Hindu men in the district is 289,312, that of Mahomedans 414,085; of Hindu boys 143,249, of Mahomedan boys 248,058; of Hindu women 309,121, of Mahomedan women 440,580; of Hindu girls 115,616, of Mahomedan girls 188,742; Christian males 26, Christian boys 10; Christian women 20, Christian girls 16; others 179 men, 107 boys, 718 women, and 132 girls. The population of Dewangunge in Patiladaha, which still forms a part of the revenue jurisdiction of the district, is 85,222, out of whom 43,316 are males and 41,906 females. Out of 43,316 males, 7,924 are Hindus, 35,341 Mahomedans, and 51 are others. Out of 41,906 females, 7,560 are Hindus, 34,207 Mahomedans, and 139 are others. The total number of population of the district as regards its revenue jurisdiction is 2,235,194; out of whom 872,782 are Hindus, and 1,361,013 Mahomedans, 73 Christians, 61 Budhists, and 1,184 are others. The number of Hindus as compared with the Mahomedans is three to two. The Rungpore Mahomedans are not the descendants of those Afghans and Uzbegs that invaded India and conquered it; they were formerly Hindus and have been converted to Islamism either by force, worldly allurements, or conscious convictions; they still retain Hindu customs, and speak and write the language of the country, which evidently shows that they are Mahomedan converts

148. Most of the Mahomedans are Soonnees, and a few of them are Sheas; but whether Soonnees or Sheas, three-fourths of them are Bashareyees and one-fourth Sharáyees. The Bashareyees are those that still retain Hindu customs and ceremonies, though they profess the Mahomedan faith, the Sharayees are those that follow strictly the orders and injunctions of the Koran.

Caste and professions.

149. The greater portion of the Hindus are Rajbangsees, Koch, and Mach; the Rajbangsees are Polas, a term derived from the Sanskrit root পলায়ন, to fly. These Polas claim to be descendants of the sun, and belong to the royal family of Oudh, from which they fled, being deserters of the war that took place between Parusuram and the Khetries; the Koch and Mach claim to be descendants of Hera and Jera, the two mistresses of Mahadeb, and call themselves as Sibabangsees. The other castes are Brahmins, who gain their livelihood as priests, teachers, and clerks; Kysth, who are numerously employed, chiefly as putwaries, clerks, and zemindari amlas; Bydya, clerks and mohurirs; Tillies, generally tradesmen and a few clerks; Kamar, blacksmiths and goldsmiths; Kumar, potters; Napeets, barbers; Molakars, manufacturers of ornamental flowers and toys; Goala, cowherds and milkmen; Kybarto, agriculturists and servants; Khan, agriculturists and servants; Subarnabanicks, tradesmen; Gundhobanick, dealers of spices; Kurmee, sweetmeat sellers; Koaree, agriculturists; Rajbungsees, chiefly agriculturists; Doway, palkee-bearers; Dome, basket-makers; Jallad, sweepers; Bhuimali, sweepers and torch-bearers; Dhobi, washermen; Chutar, carpenters; Bodia, musicians; Chamars, shoe-makers; Tamoolees, sellers of betel leaves; Soondi, dealers of spirits; Suha, merchants and tradesmen. The Mahomedans are agriculturists, peons, and clerks. The Mahomedans are more industrious than the Hindus, and are very good agriculturists as a class; whenever they find a new chur or alluvial accretion they rush upon it with eagerness. If a zemindar wishes to make a new village, he first invites the Mahomedans to settle there and to break the waste land.

Profession.

Collector's Remark.

26. *Vide* Mr. Beverley's Census Report, page 182.

150. The prevailing religions of the district are Mahomedanism and Hinduism. There are few Christians here, the total being 73, inclusive of males and females. The Polas and Koch are of low type Hindus. In the town of Rungpore there are a dozen of Brahmos of the Progressive Church. The Polas are the ministers of their own ceremonies, and do not stand in need of Brahmins. The large number of Mahomedans in the districts of Rungpore, Dinagepore, Moorshedabad, Mymensingh, Furreedpore, Nattore, Dacca, Chittagong, and Burrisal, evidently speaks that the aboriginal Bengali of low caste, who had no position in the world amongst the proud aristocratic Aryans, and were rejected by them as unworthy of being members of their society, were converted to Islamism by the Mahomedan conquerors, who, however despotic and tyrannical in other respects, were very kind and lenient to their proselytes. Unlike our Christian missionaries, the Mahomedan mollas were in the habit of dining, associating, and marrying with their converts; our Christian converts having embraced a faith different from

Religion.

that of their country are excommunicated by their own clan, whilst on the other hand, they are not allowed to mix freely with the race whose religion they accepted. Several instances can be found in which the most aristocratic Mahomedans have given their daughters to their converts whom they actually considered as their god-sons, but it is a vice for a Native Christian convert to claim even an equal seat in the church, and it is to this reason our Christian mission has turned to be a failure in India. In Mahigunge there is a Jain temple belonging to the Marwaries. The total number of Budhists amounts to 61, inclusive of males and females. Thus it is clear that there are five religious classes residing in the district:—1st, the Mahomedans, that form the bulk of the people; 2nd, the Hindus, including Polas, Cooch, Mach, &c.; 3rd, the Christians; 4th, the Budhists; 5th, Brahmos, who are neither Hindus, Mahomedans, Christians, nor Budhists. The number of the Christians and Budhists is comparatively small in the district. The term Hindu is vaguely applied to a class of people who are residents of India not being Mahomedans, and are either of aboriginal or Aryan race. The term itself is a Persian word, which means a black (infidel), and a slave. The Mahomedans, when they conquered the country, gave it the name of Hindustan, as being the residence of Hindus (blacks and slaves), without making any distinction between the real Aryans and the aborigines of the country. To a bigoted Mussulman every man who does not follow the tenets of Mahomed is a kafir. The name of Hindustan in the Shastras is Bharatbarsa, and its religion is called either Sonatani, Vedic, Pooranic, or Aria Dharma. The term Hindu is a nick-name for the Aryans and aborigines of Bharatbarsa. According to the true interpretation of the word taken in the sense of the Mahomedans, any other nation who does not believe in Mahomed as a prophet comes under the category of Hindu. Mr. Beverley has well defined the term, that "all who were not Mahomedans were Hindus." The aborigines of Bharatbarsa, whatever might have been their religion before the conquest of the Aryans, were subsequently embodied in the Sonatani religion, with certain modifications of symbolic mode of Puranic worship from the true spiritual form of the Vedic adoration of the Aryans, who out of policy, after conquering the country, thought it prudent to include the aborigines of the country into their own clan, with a view to strengthen their new conquests by making their religion so elastic in its nature as to embrace every kind of worship, whether spiritual or material, within its own sphere, and inculcated doctrines according to the capabilities and acquirements of the worshippers. The division of castes and classification of trades amongst the Hindus were apparently not originally intended for religious observances, but from a political point of view to secure the peace and tranquillity of the people, and to promote the ends of trade without being jeopardised by improper rivalry and undue competition. With this main object in view the people were divided into sects and classes, for the purpose of working individually and collectively the whole machinery for the welfare of the entire community. The aborigines were named as Sudras, and to them was apportioned the department of menial labor; but in time each class separated itself from the other and formed a distinct community, refusing to partake of the food prepared by a different clan. Mr. Beverley seems to have labored under

some difficulty to draw a line of distinction between the true Hindu and the semi-Hinduised aboriginal. In para. 340, chapter 3 of the Census Report, he remarks—"It was only the other day that we were reminded by high authority that Hindus are only heathens, little differing from the aboriginal tribes who worship stocks and stones. What, then, is to be the test of faith which is to distinguish the real Hindu from the emi- Hinduised aboriginal? Which of the gods in the Hindu pantheon shall be made to step down and to decide between them? Shall a belief in Krishna or in Durga constitute a pure Hindu; or shall those only be classed as Hindus from whose hands a Brahmin will receive water? Shall the disposal of the dead be made the test, and the various castes be distributed according as they practise cremation or burial? or shall some form of creed be extracted from the Shasters which we may make those subscribe who are henceforth to enjoy the dignity of being styled Hindus?"

It would not be out of place if I venture to offer my poor opinion to say that a man can be properly styled as Hindu who believes the Vedas and Poorans as his authority and revelation. The Polas, the Koch, and the Mach have been proselytised into Hinduism, and they cannot now be classified as other than Hindus.

Habits of the people.

151. The people, whether Hindus or Mahomedans, rise early in the morning and wash themselves at least once in a day; their habits are industrious, generally peaceful, and not prone to evil propensities; the cultivators go to their fields early in the morning and work till 9 A.M., when they take their breakfast with pantha (পান্তা) cold rice; thus refreshed, they again set out to work till 1 P.M., when they loosen their bullocks, tie them by their ears on the side of the road or any piece of waste land, and go themselves to bathe. In the meantime their wives prepare the warm rice for them. After taking their dinner they take a little rest, or look after their domestic affairs in preparing their huts or fencing their compound, or passing a leisurely hour with their friends, or going to the bazar with the milk or vegetables which their cows or homestead-land may yield them. In fact, the tenants do not work in their fields after 1 P.M., but loiter somewhere for the rest of the day. In the town, the laboring class attend to their domestic affairs till 10 A.M., when they go to their work and remain there till 4 P.M. Unlike the people of Behar, the cultivators do not work for more than six hours a day; the country being low and the soil sandy, they are not at all troubled for the sake of irrigation; they go to bed early in the evening as they rise early in the morning. At night they take supper and keep a portion of it for next day's breakfast. The women, besides cooking for the males, assist their husbands in the preparation of rice, rearing of silk-worms, and towards the north in spinning and weaving gunny-bags. The girls commence to work at the age of nine years, and join their mothers to learn the duties of cooking, &c. The boys become cowherds at the age of six or seven years, laborers at twelve years, and ploughmen at sixteen years. The average longevity of a peasant's life is 40 years, and they die generally of fever with spleen, pain in the stomach, and cholera.

Collector's Remark.

27. I have seen boys with the plough at the age of ten or even younger.

152. On the fourth or sixth day after the birth of a child up to the third week, the Mahomedans perform a ceremony called Akeka, in which even the poorest peasant sacrifices a goat, offers a prayer, weighs a hair of the child's head with gold, and gives it to the fakir. The Basharayees, who are not strict Mahomedans, distribute pan (পান), betel-nuts, turmeric, and oil to their neighbours, friends, and relatives. On the pregnancy of a Mahomedan lady she receives on the 7th month a feast from her husband known by the name of Saddh (সাধ), which means "desire." She is asked by her husband to select the best dish most palatable to her taste, and if she does not obtain a full gratification of her desire, the new-born child is said to issue out a large quantity of saliva from its mouth.

Social rites and ceremonies on the birth of a child.

153. The upper class of Hindus on the sixth day after the birth of a child celebrate a rite called Sataripoojah (সাইটর পূজা), in which the women of the neighbourhood are invited to sing and dance and to anoint themselves with oil and turmeric. Pan, oil, betel-nut, and turmeric are also distributed to the neighbours as a token of pleasure. On the 30th day after the birth (if of the class of a Sudra), or on the 21st (if of the class of a Brahmin) they perform the Namakuran (নাম করণ) ceremony, in which pan, &c., are again distributed. On the pregnancy of a Hindu lady she receives a feast on the sixth month called bhajah (ভাজা), to which the females of the neighbourhood are invited and sumptuously entertained. On the 9th month she receives another feast grander than the first, and dines at the head of all the guests, being adorned in her best attire. Friends and relatives also invite her, and if capable of affording it, give her a new cloth as a token of delight of her being the cause of increasing a member in the family. The lower class of men give an entertainment to the lady, but their circumstances do not allow them to give her a cloth.

154. On the birth of a child, whether of a Hindu or a Mahomedan, great rejoicings take place in the family. Rich men distribute alms to the Brahmins, poor, and indigent. The barber and the midwife also claim rewards, and priests are well paid for preparing the kusti (horoscope); the peasants pay 4 annas to 1 rupee to the midwife, and the same sum to the barber and the priest.

155. The Mahomedans perform the ceremony of circumcision by a class of men known as Bangri, who charge 4 annas to 1 rupee for the performance. A sacrifice of at least a goat is made, prayers offered, relatives invited, and alms distributed to the poor. Amongst the Sheas, the friends and relatives, if rich, give the boy presents of cloth or money according to the circumstances of their lives; but the Soonees do not give any present, whether rich or poor.

Rites on circumcision and karnobade.

156. The Hindus perform the ceremony of karnobade (boring of the ear), in which the father of the child performs nanimook (নান্দিমুখ) (an offering of cakes to appease the spirits of departed forefathers), invites his friends and neighbours, if capable of doing so. The elders

offer blessings to the boy with dhan (paddy), durba (grass), and chundan (sandal), and give presents of money or ornaments. Besides the above the Hindus perform the ceremony of Annoproson (অন্নপ্রাশন, giving rice to the child), on the sixth month if boy, or on the 7th if girl, undergoing the same processes as described before.

Rites on marriage.

157. Amongst the higher class of Hindus in Rungpore, marriage settlements are made by relatives and friends, and not by brokers called ghatak or ghatkees, as in the vicinity of Calcutta. When the dowry is settled the parents go to see the bridegroom and the bride; the boy undergoes an examination and the girl is made to speak and walk for the purpose of ascertaining that she is neither lame nor dumb. Amongst the Brahmins the marriage contract (পত্র) is drawn out and pan (পান), &c., distributed, the whole cost being borne by the bridegroom's party. Amongst other castes the contract remains verbal, but the greater portion of the dowry is paid by the bridegroom at the time. Before the marriage both the bridegroom and the bride are invited by their respective friends and relatives, as tokens of love and congratulation for their entering into a state of matrimony. Marriage is considered by the Hindus not as a social tie, but a moral and religious bondage. The contract of Hindu marriage is not for life and life, but for soul and soul; and when a man and a woman are united by the divine law of matrimony, they not only become of one flesh but of one soul. According to the Hindu Shasters a husband is responsible for the vice of the wife, and *vice versâ*. The object of Hindu marriage is not only to increase and multiply, but also to learn the noble and gentle virtues of both sexes by constant mutual cohabitation. Such is the diginity of marriage that it is ordained in the Shasters in the way of encouragement, that whoever flickers a wick in a marriage procession will have a seat in heaven. The women take the greatest share of enjoyment on the occasion of a marriage; they sing and join a procession called jalsechani (জল সেচনি, drawing water), being dressed in their best attire and ornamented to their best advantage, preceded by a band of musicians. A day before the marriage the Gae Haridra (গায় হরিদ্রা, anointing the body with oil and turmeric) festival is performed with great *eclât*. The bridegroom first anoints himself and sends the ointment to the bride to be used by her. On the day of marriage, which takes place at night, the friends and relatives of the bridegroom in the instance of wealthy persons, pass the day in feasting and preparing the procession, which is not unusually attended by fire-works, bands of musicians, and other tamasas. The lower class of people, whether Hindus or Mahomedans, pay a cess to the zemindar, called marchha (মাছ্হা), amounting from one to five rupees, and this amount is paid by the bridegroom's party. The marriage rites are performed by Brahmins according to the Shasters, and texts are read in Sanskrit, a word of which neither of the contracting parties understands. After the religious ceremony is over the bridegroom is taken for striachar (স্ত্রী আচার), a ceremony of the women; on the next day of

the marriage the bridegroom takes away the bride, who for the first time in her life parts from her parents. The parting of course is followed by lamentations of the mother and her female friends, without, however, being attended with showering of shoes, a custom prevalent in the West. Basharayee Mahomedans follow all the customs and rites of the Hindus. Amongst the lower class of Hindus the bridegroom pays a certain amount, say Rs. 30 to Rs. 50, for the girl to the father, and marries her either at his own house or at her father's. In the generality of cases, however, a marriage takes place at the bride's house. Amongst the Hindu peasantry every ceremony above described is observed with the exception of the examination. The Sharayee Mahomedans, after obtaining the consent of the father, if the girl is a minor, proceed to his house accompanied by a few friends and relatives. A proxy on the part of the bride settles her dowry (in the generality of cases an empty promise), and the cazee or his naib reads out the kalma. The marriage thus finished is supported by two or three witnesses and followed by a feast, after which the husband takes away his wife to his house; but it is a vice for the mother to shed a drop of affectionate tear on the parting of her daughter. The nicka marriage of the Mahomedans and the re-marriage of low class Hindu women take place without much formality; but the zemindar is never lack in the realization of his *marcha* (মারছা), cess. The charge of a cazee for celebrating a marriage varies from Re. 1 to Rs. 5, and that of a Brahmin from Re. 1 to Rs. 6, besides a share in the general feast. The barber also gets from Re. 1 to Rs. 4, according to the circumstance in life of the marriage parties.

Collector's Remark.

28. There are not cazees in every pergunnah, but they are to be met with in the south and east. The cazee does not attend lower class Mahomedan marriages, but the mollah of the village does. A cazee may have under him 50 to 100 village mollahs, but the Mahomedans are by no means restricted to the services of these men. In a company of five or more men, any one who can repeat the kalma, or form of marriage, may be constituted a mollah for the occasion, and a valid marriage be performed. Something is always given to the mollah, from two annas to a rupee, but the zemindar's levy of *marcha* is felt to be a great tax.

158. On the death of a Hindu the friends and relatives of the deceased join together and take him to the bank of a river, if it be close, or to a tank distant from the village. They wash the deceased with water, anoint him with oil, dress him with a new cloth, and place him on the pyre. The eldest of the heirs present at the time burns his face, with prayers for his departed soul, and then reduces him to ashes. In case of infants up to five years of age, they are either buried or thrown in the river. The Boiragees (বৈরাগি) bury their dead instead of burning them. The Rajbunsees either bury or burn their dead, as they think proper. The poor men who cannot afford to pay for the fuel burn the face and throw the body in the water. Six maunds of substantial wood are quite sufficient to burn a grown-up man. On the fourth day after the death of a Hindu the married daughter of the deceased performs the *sraddhya* called "chaturthi" (চতুর্থী). On the 11th day of the deceased, if a Brahmin, or on the 31st day in the case of a Sudra, the eldest heir celebrates the funeral ceremonies. On the occasion of a death of a wealthy zemindar dying in old age, great

Rites on death.

preparations are made for his *sraddhya* (শ্রাদ্ধ); learned pundits are invited from Nuddea (the Indian Oxford), and large presents are given to them. The poor and the indigent flock by hundreds from different parts of the country to receive alms; relatives, friends, and neighbours are sumptuously fed. Charity is the main object of the Hindu Shasters, and an orthodox Hindu will never grudge to spend a large sum of money, if he can afford to pay it, for the benefit of the departed soul of his parents, (পুত্রার্থে ক্রীয়তে ভার্য্যা, পুত্র পিণ্ড প্রয়োজনম). A Hindu marries his wife for the sake of his son, and the son he asks from God for the sake of his funeral obsequies. Nothing can be really more noble and truly religious in a Hindu dutiful son who impoverishes himself for the salvation of his departed parents to whom he is indebted for his existence. The poor peasants, however, do not expend much for the funeral ceremonies of their parents. Instead of dunsagur (দানসাগর), "ocean of gift," they perform tilakanchane sraddhya (তিল কাঞ্চন শ্রাদ্ধ,) a ceremony which requires a few seers of rice, a small quantity of til (তিল), a cloth, a thalee (থালী), and a lota (লোটা,) and somehow or other manage the affair with Rs. 10 or Rs. 12.

159. Amongst the Mahomedans the deceased is first washed and anointed with perfumery, and if male, dressed with three pieces of cloth, and if female with five, and then carried to the burial-ground by friends and relatives for interment. If the deceased is a rich and wealthy man he is kept in a coffin, but if he is poor he is laid on a bamboo *that* (খাট), called masli (মচলি). The burial-place is dug seven and half feet long, four and half broad, and four and half deep, and the deceased is decently laid on the ground with the face turning towards *Kaaba* (কাবা) (Medina), where their prophet was buried. The pit is then roofed by a bamboo fence, and the friends, after reading a prayer for the benefit of the departed soul, fills it up with earth. The Sharayees thus repay their last debt to their dead with prayers and thanksgiving, but the Basharayees, like the Hindus, perform the burial ceremonies on the fourth, eleventh, and fortieth day, and give alms to the poor and feed the indigent

160. The festivals of the Mahomedans are very few, such as the Mohurrum, the Ramazan, the Eedulfitr, and Eeduzoha, Shubabarat, Akhiri Chahar Shumba, &c. The Mohurrum lasts for ten days, Ramazan for one month, and Eedufitr and Eeduzoha, &c., for one day each. There is a diversity of opinion as regards the legality of the first festival amongst the Mahomedans. The learned Sunnis consider the construction of tazzias (sepulchres) as idolatrous, but the Shias esteem it with great veneration. The Sunnis form the greater portion of the Mahomedan population in Rungpore, but many of them however construct tazzias without creating any disturbance amongst themselves. During the last seven days of the Mohurrum the wealthy Mahomedans who construct tazzias, pass their nights in reading marseas (pathetic songs), and distributing alms to the poor. The marsea khans (readers of marseas) receive a good reward for their labor, and earn a livelihood

Religious performances.

for the whole year during these ten days. The women are engaged especially for crying and beating their breasts, and they make a good show of lamentation when the marsea khans commence their marsea khany. They resound the place with their crying so as to impress on the audience that they are most afflicted by the melancholy death of Hussein and Hossein. The pious Mahomedans spend large sums of money in the Mohurrum, but the poor peasants cry more than open their purse. The Ramazan is a fasting festival, and it continues for one month. Whenever it takes place in the hot season, it affects much the constitution of the laboring class. In this festival the Mahomedans, both Sunnis and Sheas, pass the greater portion of the night in eating and drinking, and though they take a substantial meal before sunrise, it is still hard to pass the whole day without food and water in the hot climate of India. The Eeduzoha and Eedlufitr are the only two merry festivals of the Mahomedans in which they can indulge themselves a little. Every Mahomedan of substance must slaughter a head of cattle if he can afford to pay for it. The poor peasants who cannot sacrifice one each unite, six or seven together, and conjointly slaughter one cow, ox, or bullock.

161. The Hindus have innumerable festivals, but the principal of them are—(1*st*) the Durgapoojah (দুর্গাপূজা); (2*nd*) the Kalipoojah (কালীপূজা); (3*rd*) the Bhaya Dutea (ভ্রাতৃদ্বিতীয়); (4*th*) the Jogutdhuttreepoojah (জগদ্ধাত্রীপূজা); (5*th*) Karticpoojah (কার্ত্তিকপূজা); (6*th*) Shurusutypoojah (সরস্বতীপূজা); (7*th*) the Rashpoojah (রাসপূজা); (8*th*) the Dolejatra (দোলযাত্রা); (9*th*) the Rathjatra (রথযাত্রা); (10*th*) the Junmastomi (জন্ম অষ্টমী); (11*th*) the Jamaishasti (জামাইষষ্ঠী); (12*th*) Arundhun (অরন্ধন), festivals which stand prominent in the list. None of the Hindu festivals are of a melancholy character. The wealthy Hindus of the district perform their festivals with great rejoicing, attended by dancing and theatrical parties.

Wearing of new clothes at the time of Durgapoojah.

162. From time immemorial it has been the custom in Bengal to wear new clothes at the time of the Durgapoojah. Every Hindu, without distinction of sex or age, wealth or poverty, must have a new cloth as a token of merriment on this occasion. Amongst the wealthy and the people of moderate means it is an established usage to make present of clothes to every member of a family with whom they are in the least connected. A man who has, for instance, say, connections with five families, each consisting of five members, shall have to purchase 25 new suits of clothes for distribution, in addition to those for the use of his own family; on the other hand, if he has five members in his own family, he will receive presents of 25 suits from his five connections. Considering the amount of clothes thus consumed in the whole country at the time of the Durgapoojah, millions and millions of rupees are spent in the purchase of clothes that promote cultivation and manufacture of cotton. The wealthy prepare dresses for their children and women, which consume thousands and thousands of maunds of silk, linen, and lace. The houses where the poojah is held are adorned with wall-shades, hanging lamps, and

chandeliers, that encourage manufacture in glass-wares. Thousands and thousands of maunds of candles and oil are burnt to light the houses for the sake of merriment, which promote the cultivation of oil-seeds and manufacture of wax and fat. The *jatras* (dramatic plays), the *natch* (dancing), and other *tamasas*, promote the art of singing, dancing, and music The consumption of thousands and thousands of tons of sweetmeats on this occasion increases the cultivation of sugarcane and the art of confection. Since the introduction of western education in this country thousands and thousands of gallons of brandy, sherry, and champagne, are swallowed by young Bengalis on this occasion, which encourage the culture of the vine and increase the excise revenue of our Government ! ! !

Effects of Dussera and Mohurrum vacations.

163. The vacation granted on the occasion of Hindoo and Mahomedan festivals by our benign Government has much influence on our social institutions. The people of this country, whenever they get out from their schools and colleges, try their utmost to enter into Government service, and are consequently thrown in different parts of the country, and separated from their friends and relatives. In the Dussera and Mohurrum vacations they avail themselves of the opportunity of going home and mixing with their friends and neighbours, who all gather at the same time from different districts. It generally happens that a father for the sake of his service remains in one district, and his children for their education in another; a husband may be unfortunately posted to an unhealthy district, where he may not venture to take his wife; but what pen can describe the ecstasy and the happiness with which, after a long tedious absence of one year, the husband embraces his wife, the father clasps in his arms his children, the brother twines his brothers with affection, and friends shake hands with friends with tenderness. The meeting is indeed delightful, and none but those who have experience in such matters can have any conception of the happiness they enjoy; such a meeting, which the occasion gives a chance to the people to enjoy, cannot fail to strengthen the bonds of affection, love, and sympathy amongst the members of the society. The custom of embracing each other on the last day of Durgapoojah settles many a dispute of long standing and discourages litigation. Many of the native festivals, whether Hindu or Mahomedan, are the causes of vast congregation of people from different parts of the country, where melas, or fairs, take place, and merchants from all quarters flock with their articles and exchange commerce. The congregation of the people at the annual mela of Haridowar, Harihar, Chhater, Bethor, and Juggernath, by no means yield to that of the London or Paris Exhibition. It is invariably the custom of every pilgrim never to return without purchasing something as a token of his pilgrimage.

Finding of auspicious moments for cultivation and local religious rites.

164. The people of India, whether Hindus or Mahomedans, never do any work without first consulting the stars, and finding out the auspicious moment. The pundit in the town and gram purohit in the villages, who pretend to be astrologers, point out the auspicious moment for the Hindu peasants to plough

their lands and sow their seeds. The Mahomedan astrologers are very few, and in places where there is none, the Mahomedan cultivators ask the Hindu astrologers to fix their auspicious day. There is a set of Brahmins called "Ojhas" (ওঝা), who go so far as to pretend to possess a supernatural influence over the hailstones, and the ignorant peasants, from the belief that they can really remove this misfortune, pay them a little to protect their fields from destruction by hailstones. The Brahmins, however, do not charge anything for pointing out the auspicious day. The Acharjea (astrologer) in the commencement of the year goes to every house to read out the contents of the new almanac, and explains to the peasants and their wives what deity is to be the king, who is to be the minister, who should reign over the harvest, and who should superintend over the water during the year. In compensation for his labor, which takes him half an hour to read out the almanac, he receives one *kunka* (a measure weighing five chittacks) of rice and half an anna in cash. The Acharjea is not only an astrologer but a physiognomist too; he is often accosted by the peasant's wife to dictate whether the next time she would get a son or a daughter, whether her first daughter will get a young or old husband, and whether her second son would be a police constable, or remain a clown as he is now. To all these questions our omniscient fortune-teller gives such answers as flatter the hopes and vanity of his applicant, and gets a further reward for this extra labor. Before concluding the subject of religious habits, I cannot pass over without observing that there are some local festivals peculiar to certain places. Brindabun is famous for its Holi (হোলি), Mirjapore for its Kuzali (কাজলি), and Benares for its Borua Mangal (বুড়ুয়া মঙ্গল); so Rungpore is noted for its Modan Kama and Kartic Ghama (মদন কামা এবং কার্ত্তিক ঘামা); the males take part in the former and the females in the latter. The lower class of men, who are in fact the agriculturists, take great delight in the Modan Kama festival. They fix a cow's tail on the top of a bamboo, which they cover with a piece of cloth and dance with it, singing obscene songs in open hâts and bazars. One of the party dresses himself like a woman and two as Byragees (বৈরাগী), with false beards, blackening one of their cheeks with ink and whitening the other with lime. Thus portrayed in the most savage state imaginable, they sing by turns, one sex abusing the other in a most invective language, to the great delight of the bystanders. The Kartic Ghama festival is a ridiculous one, and is conducted by women only. Kartic is a diety in Hindu mythology presiding over progeny. After the usual celebration of the poojah the men are requested to leave the house, and the women close up the doors and other avenues to prevent males from coming again. Having thus secured the house from the gaze of men, the women assemble themselves and in suppliant posture ask the god to bless them with sons. The god, however, seems not easily to accede to their prayers, but the women will not let him go or allow him rest till he is exhausted to perspiration by their constant singing and dancing around him. The word "ghama" means perspiration, and the festival is denominated "Kartic Ghama,"

which indicates that the dancing is to continue as long as the god will not perspire. In the year of drought the agriculturists, whether Hindu or Mahomedan, perform a festival called "Huddumdeo" (হুদুম দেও), and invoke the divine aid for rain. The mode of worship in this case is rather peculiar. They plant a plantain tree in the midst of the field distant from the village, and, after the usual poojah, the women embrace it, and in a most obscene way dance and sing round it for three or four nights continually, till heaven is kind enough to bestow a shower of rain; such is the impression of the agriculturists, that this process is sure to induce the deity to bestow on them what they pray for.

Wearing apparel.

165. With the exception of the few Bengali emigrants that form the respectable community of the district, the agriculturists wear *langoties* (লাঙ্গটী), a piece of cloth of two hands long and one foot broad, which they pass from the navel to the spinal chord between their legs, protected by a string round their waist. Thus dressed, almost in a state of nakedness, they remain at home and at work in the fields; but when they go abroad they use a wrapper, four or five hands long and two broad, round their waist. The females when at home wear one piece of cloth five hands long and two broad, commonly called "booky" (বুকি), tying it round their breast, leaving the head and the two arms open for free ventilation; but when they go out or join any party or procession they either wear a *shary* (শাড়ি), which is ten hands long, or use another sheet four hands long over their head in addition to the *booky*. The value of a cultivator's wearing apparel, including that of his wife, ranges from Rs. 5 to Rs. 8 in all a year.

Ornaments.

166. As the dress of the agriculturists is simple, so are their ornaments. The Hindu peasant's wife wears *shanka* (শাঁকা), a shell bracelet; *madankuri* (মদনকড়ি), earring; and *manduli* (মাদুলি), necklace. The Mahomedan women do not use shell ornaments, but use lac *churies* (লাহাচুড়ি), armlets; *hassulies* (হাঁশলী), necklace; and silver *mackries* (বালি), earrings. They are not extravagant either in dress or in ornaments. The following lulaby used by the mothers will give the readers an idea of the ornaments worn by the maids and brides of the country, and the outward appearance of the husband with whom they are united: "এঙকা ভাঙ্গিয়া সেঙকা দিব কানে মদন কড়ি। বিয়ার বেলা দেখ্‌তে গেলাম বুড়া চাপ দাড়ি। "I will give you *shanka* after breaking your *anka* (এঙকা), and will give you *madan kari* for the use of your ear; when at the time of marriage I went to see and I found him (bridegroom) an old man with a bushy beard." Besides the above ornaments the women invariably, with the exception of Hindu widows, wear *mal* (মল), a ring, on their legs. The value of the ornaments ranges from Rs. 8 to Rs. 10 in a peasant's family.

167. From the observations I have made of the people, I would divide the agriculturists into three classes: (1st) those who have more than a pair of bullocks, and more than seven or eight beeghas of land under cultivation; (2nd) those that have a pair of bullocks and seven or eight beeghas of land; (3rd) those who have no bullocks and no land of their own, but live by labor, *bhagai* or *batai*. Fifteen per cent. of the agricultural population belong to the first class, 50 to the second, and 35 to the third. A man that has a holding of 80 to 100 beeghas of land with ten or twelve ploughs, and twenty to twenty-five oxen, is taken to be the greatest agriculturist; whilst a man who has forty to fifty beeghas of land under cultivation is considered to pass a tolerable life of comfort in the world. A man who has two or three beeghas of land, and that not his own, and cultivates it with hired ploughs, is ranked as a poor tenant. The size of the fields is not large, scarcely exceeding one acre of land in extent, and it happens that several patches of land scattered here and there comprise one tenure with a recognized boundary. The cultivators well know the boundaries of the fields, and every field has a particular name of its own by which it is recognized. The boundaries of the fields are specially respected by the cultivators, and in case of any improper encroachment the occupant immediately takes measures to enforce his right. Whenever any dispute takes place regarding the boundary of any field between one tenant and another it is settled by the pordhan, poramanic, or other head man of the village; but where the dispute cannot be amicably adjusted it is laid before the courts of justice. Even in zemindari papers several holdings are recognized with specific and defined boundaries having particular names without actual measurements. The first-class agriculturists are well off in their condition. They have a barn or two in front of their houses, a number of cattle, cowherds, and paid ploughmen; their women never come out of their houses, and wear clean clothes and silver ornaments. Amongst household furniture, they have brass and pewter utensils, besides cotton beds to lie upon. The head of the family, if he is a Mahomedan, has, in addition to the plurality of his cattle, a plurality of wives too: the number of his wives increases in proportion to the prosperity of his cultivation. The Mahomedan law allows polygamy, and it is without scruple that he adds to his zenana as many wives as he likes. Where wives are taken at the mere fancy of the husband there must be a laxity of marriage laws, and crimes against marriage must be prevailing. The very name of polygamy is sufficient to excite the most pernicious of all human feelings, such as jealousy, malice, spite, and envy. It generally happens that the husband loves one wife more than the other, and the rejected wife sooner or later finds out a lover, and the next morning she is not seen in the house. The husband seeks every creek and corner, and after a time finds out the paramour and brings an action against the abductor and the abducted in the criminal court. The Magistrate summons them both, and the despised wife exposes the ill-treatment she received from her husband, and expresses her unwillingness to remain with him. The result ends in the dismissal of the suit and the disappointed husband goes home cursing the Magistrate and the law of the land.

Condition of the people and first class agriculturists.

168. The second-class agriculturists have scarcely sufficient income to support themselves and their children with one wife; they do not aspire to plurality of wives, and pass a peaceful life. With one pair of bullocks they cannot plough more than 7 or 8 beeghas of land, which yields them an income merely to maintain their existence; their wives have no silver ornaments to wear, and have only one suit of good clothes for use on occasion of festivals. Their house furniture consists of one or two brass or pewter thalees and two lotahs with a bed of kathas (কাঁথা, torn rags) and a pillow of straw or jute.

Second-class agriculturists.

169. The third class are either laborers or cultivators of barga or batai lands. A laborer gets two annas a day besides food; a paid servant in the mofussil gets Rs. 2 a month besides food, but in town he gets Rs. 3. Those who are fortunate enough to get peonship receive Rs. 5 or Rs. 6 a month; the zemindar's servants generally get Rs. 2 a month; skilled laborers, such as carpenters, masons, and blacksmiths, earn from 4 to 6 annas a day; boy laborers get an anna and half per diem. Bricklayers charge Rs. 125 to Rs. 135 for moulding and burning one lakh of bricks. There is no particular caste or sect of people that maintain themselves by labor exclusively. Every laborer has at least a beegha or two of land attached to his house, where he plants vegetables and sows tobacco and onions for his own use. In the Upper Provinces it is a custom that if a man ploughs land in any village, the proprietor gives him a piece of land rent-free for his residence, but such is not the case in this district; the tenant must build his house on his own land, for which he makes an engagement with the mallick. The Chamars of Behar, who do not plough land, are not required to pay rent for their homestead lands, but whenever they settle in any village, it is on this condition that they should serve as beggaries in cases of exigency. In Rungpore every man with the exception of Chamars in some instances has to pay for his dwelling-land. In towns and cities where the laborers work from 10 to 4 P.M., they employ their spare hours in the cultivation of their homestead lands, but in instances where they exceed more than two beeghas they are let out in bantai. Of the laboring class those who are employed as farm-servants are called crisans (কৃষাণ), and their engagements are either yearly or monthly. If yearly, they get from Rs. 20 to Rs. 30, and the year runs from 12 to 15 months; if the engagement is monthly, they get Re. 1 to Rs. 2-8, besides food. The daily laborers who work in the field are called nagadi krisans, and are paid two annas a day, besides food. The servant class generally take advance before they enter into service and work it off by their labors. With the money they get from advance they buy a pair of bullocks and other implements of husbandry, and then set out on a new life as soon as the advance is worked out. It is very difficult to get a servant in this country, and those that can be had are lazy, arrogant, and mischievous. In bantai cultivation the owner of the land gives the seed, and at the time of division it is first taken out from the produce, leaving the

Third-class agriculturists.

remainder to be divided by halves. The practice of cultivating barga or bantai lands is prevalent in the district. The rent-free holders and well-to-do tenants let out their lands generally in bantai.

Rural maids, interest, &c.

170. The women of the agriculturists sparingly work in the field, and the share of labor in husbandry they partake with their husbands consists occasionally of weeding and generally of preparing rice, chura, and tying tobacco bundles; they nourish silk-worms and andi, and prepare food for their husbands and children; in leisure hours they spin cotton and generally attend the cattle It is said that the women are more intelligent than the men, and in the disposal of the produce it is the wife that settles the bargain; the husband takes the produce in a bhangy to the bazar and is followed by his wife. The second and third-class cultivators earn nothing more than mere subsistence, and, in case of a bad year, are compelled to borrow money. The interests charged by the mahajuns on the money borrowed by the cultivators is exorbitant, amounting from 18 to 24 per cent. when the loan is without any pledge. The cultivators take advance on their produce from indigo factories and brokers, and though they ostensibly do not pay any interest, they indirectly lose more than 50 per cent. in the delivery of their produce, which is fixed at a very low rate independently of the marketable value. As for instance, a ryot who receives advance from a factory to supply indigo, is compelled to give seven bundles to a rupee whilst the factory gets three bundles only from a free cultivator. The brokers advance money to the cultivators for more remunerative crops such as sugar, tobacco, jute, and indigo, and receive the produce almost at half the price sold in the market. When the money is borrowed on the pledge of ornaments or other valid securities, the interest charged generally is 12 per cent., but if the loan is below Rs. 100 without any pledge, the debtor has to pay half an anna to the rupee per month. In petty transactions below Rs. 10 interest is sometimes charged at one anna per rupee per mensem. The kistibundi system of carrying on money transactions prevalent in other parts of Bengal is perhaps unknown in Rungpore, or at least I have never heard of it during my sojourn here. It is regularly carried on in a place where the laboring class is in preponderance; the principles on which this system is based are, if a man borrows one rupee from a kistibundi shop, he is to pay one pice per diem for 96 days. The cultivating class are not prodigal in their expenditure; but in consideration of their circumstances, they are a little extravagant in their marriage expenses. The last class of cultivator. if a Hindu, is obliged to expend at least Rs. 80 for his marriage, and if a Mahomedan Rs. 40. Re-marriage of widows is prevalent amongst the Mahomedans and Hindus of lower types, such as Rajbunsees, Koch, and Mach, who constitute the greater part of the population. The condition of the agriculturists in general of the district apparently seems better than that of Behar cultivators. The people of Bengal are more neat and clean than those of Upper Provinces; they bathe and wash every day, and their houses are not filthy and dirty as those of the Beharies. Every tenant has at least three or four huts, with a compound and a small plantation attached to it, and his habitation looks

more respectable. On the other hand, the Beharies, especially Mahomedans, bathe once a week, and change their clothes once a month; their houses are dirty and their streets miry; the poorest class of agriculturists in Behar have only one hut, in which they live with their cattle. A Bengal rural maid, though not fair in complexion, has still some charms in her; but an up-country woman with an ounce of vermilion on her nose and forehead, and a myriad of vermin on her head and clothes, is a monstress. In Behar the cultivator's wife works with him in the field, weeds the grass, cuts the crops, and directs the channel of water in irrigation. She is more hardy and robust than her tender sisters of Bengal; what in Bengal the women perform with *dhenki*, the same is done in Behar with *wookli* and *moosal* (mortar and pestle). With all their precautions and economy in the mode of their living, several of the peasantry in Rungpore are in debt. This is not owing to the exaction of the zemindars for rack-rent, but arises from the effect of a bad year, and extravagance in marriage and other festivals. The Hindus are the principal zemindars, merchants, money-lenders, shop-keepers, and traders in the district, whilst the Mahomedans are good cultivators, day-laborers, brokers, beparies, and artizans. The trade in hide, salted fish, and hookha pipes is exclusively monopolized by the Mahomedans. The greater portion of the oil-sellers, dyers, tailors, peons, masons, boatmen, and carters are Mahomedans. The laboring class of Mahomedans and artizans are poorer in circumstances than their neighbours the Hindus, and I attribute the cause to the excessive use of opium they make; the Mahomedans swallow opium in large quantity under an impression of its being a stimulant to manly power, but the poisonous effect of the drug creates drowsiness and lethargy. The high price of spirituous liquor is apparently the cause of the enormous consumption of this narcotic drug, and the poor are obliged (irrespective of their religious prejudices) to have recourse to this poisonous substance to avoid the more costly and expensive use of spirituous liquor. Considering the evil effects of the narcotic drug on the constitution of its consumers, the use of more healthy spirituous liquor ought to be encouraged. The excise returns show that Rungpore yields to no other district in the income of its opium revenue. The worst class of cultivators are the holders of endowment lands, whether Hindus or Mahomedans, who, from their circumstances in life, education, training, or religious prejudices, are not taught from their infancy the art of agriculture. There are some more than 20,000 of this class in the district, and though a greater portion of them let out their lands to the halvers, still many of them have nij jotes and cultivate their lands by hired laborers and paid servants called crisans, and as a matter of course do not profit like those who hold the plough in their lands.

Collector's Remarks.

29. The Mahomedans are forbidden by their religion to drink spirits or smoke ganjah, so they take to opium. The Rajbunsees, on the other hand, smoke ganjah in large quantities. The quantity of opium sold per year is over 160 maunds, of ganjah near 320 maunds, and of spirits 5,300 gallons. The price at which the articles are sold in retail are—opium 5½ annas per tolah, ganjah 2 annas, spirit from 6 annas to Re. 1 per gallon.

Cost of cultivation and produce and income.

171. A man can enter the world and start as an agriculturist with a pair of oxen and a plough. A pair of bullocks costs him from Rs. 25 to Rs. 30, a plough costs him from Rs. 2 to Rs. 2-8, a spade from ans. 12

to Re. 1, a hoe 2 annas, a sickle 2 annas, a dow 6 annas, a drill Re. 1, mallet 2 annas, and a harrow 1 anna; with this stock he cultivates seven or eight beeghas of land, for which he pays Rs. 12 to Rs. 14 to the proprietor as rent of his holding; he feeds his cattle with the straw of his fields and scarcely buys any fodder. The average produce of his holding taken at the minimum rate of a prosperous year, if sown with rice only, would in both harvests amount to seventy or eighty maunds of paddy or forty-five or fifty maunds of rice respectively. The average price of this produce during the year if taken at Re. 1-4 a maund would be Rs. 56 to Rs. 62, which, *minus* the rent of the land, leaves the cultivator a net profit of Rs. 44 to Rs. 48 a year. The cultivators generally sow other remunerative grains than rice and derive more profit than the above. The outturn would in such cases be as follows:—Per beegha, that is, if cultivated with mustard, 2 maunds, at Rs. 5, equal to Rs. 10; with khasari, 2 maunds, at Rs. 4, equal to Rs. 8; with wheat, 2 maunds, at Rs. 4, equal to Rs. 8; with tobacco, 3 maunds, at Rs. 4-8, equal to Rs. 13-8; with masur, 2 maunds, at Rs. 5-8, equal to Rs. 11; with sugarcane, 10 maunds, at Rs. 2-8, equal to Rs. 25; with jute, 3 maunds, at Re. 1-12, equal to Rs. 5-4; with ginger, 35 maunds, if green, at 8 annas, equal to Rs. 17-8; if dried, 4 maunds, at Rs. 5, equal to Rs. 20; with turmeric, 5 maunds, at Rs. 5, equal to Rs. 25; with potatoes, 30 maunds, at Re. 1-8, equal to Rs. 45; with cowni, 4 maunds, at Re. 1-8, equal to Rs. 6; with china, 4 maunds, at Re. 1-4, equal to Rs. 5; with thekra, 2 maunds, at Rs. 3-8, equal to Rs. 7; with ruhar, 2½ maunds, at Rs. 5-8, equal to Rs. 13-12. In addition to the produce of their regular cultivation, they sell the vegetables and fruits that grow in their homestead plantations; with a minimum income of Rs. 44 or Rs. 48 a year a man easily maintains himself with his wife in a country where rice is sold at Re. 1-4 a maund. Suppose the cultivator's family consists of himself, his wife, and three children, the daily consumption would be as follows, namely:—

	S.	Ch.
For the husband	0	12
„ wife	0	10
„ 3 children	1	0
„ extra	0	2
Total ...	2	8

Cost of a peasant's living in the year.

172. If the consumption of a family be two and half seers a day, the yearly demand would be 24¼ maunds, which at the rate of Re. 1¼ comes to Rs. 30-10. There then remains a balance of 14 to 18 rupees with which he provides himself with clothes and other necessaries. A peasant and his wife wears eight cloths in a year, which at 8 annas a piece cost him Rs. 4; the children generally wear the worn-out rags of their parents. The only articles which the cultivators buy are salt, oil, and goor (গুড়) for tobacco; their compound supplies them with onion, garlic, chillies, tobacco, and vegetables. The husks, ruhar, and jute stalks, and the bamboos that grow in their premises, supply their want of fuel; the cow-dung being kept for their manure.

Most of the cultivators of Rungpore have two or three cows, which cost them nothing, whilst they plough their land, and at times supply them with milk, which is more generally sold than used. A man who has 7 or 8 beeghas of land and cultivates it with dhan only would be in a position as if he had an allowance of Rs. 4 a month There can be no doubt that a cultivator with one plough and a pair of oxen gets more than I have above enumerated by his cultivation of other remunerative crops than food-grains. As regards the outlay for the cultivation of his field, he scarcely has to pay, in addition to the rent of his tenure, any extra charge of labor for weeding, reaping, and thrashing. It is the higher class of agriculturists only that engage hired krisans; but the generality of cultivators manage their affairs by pali labor, or in other words, they assist each other in the cultivation of their fields without any charge. Such an arrangement cannot but produce the desirable effect of strict economy and rigid frugality. It is only in weeding and cutting the crop the cultivators take each other's assistance, but other works they perform themselves with their hand.

Old ruins and ancient history.

173. Three Governments, distinct from each other in their nature and character, reigned over Rungpore: the first was Hindu, the second Mahomedan, and the third English. Of the Hindu Government there is no reliable history. It is said that Rungpore and Dinagepore formed a part of Berat Territories mentioned in the Mahabharat, where the five Pandus concealed themselves for one year in their banishment. No proof of the authenticity of this story can be found, except a tradition that comes down from time immemorial that the "Margela Pond" was created by Durpodies throwing the *már* of her boiled rice, and the "Suddo Puskurni" was dug out by Bhima in one night. There can be no doubt that it remained for some time under the Koch monarchs. An amusing story, which I cannot pass unnoticed, is related of one rajah named Baboo Chunder, who had his capital at Bagdoor. The place is now a cave and den of tigers where once stood the palace of a sovereign deciding the destiny of thousands. This monarch had a minister by name Goba Chunder, who was so wise as to shut his sensational cavities with cotton balls, lest his wisdom should bid farewell to him through those orifices. The rajah is said to have been cursed by a goddess, in consequence of which he was, and his people are still, deficient in intelligence. It is perhaps for this reason that the peasant's wife boasts of being more intelligent than her husband, and follows him to the market to settle the bargain of the produce; under such a wise minister the order of things cannot last long. In one instance, two persons were committed to the rajah by his Superintendent of Police to take their trial. The charge was laid for digging a hearth on the embankment of a pond with a view to open a burglarious entry in order to steal the pond. The charge was proved, and the prisoners were convicted of pond-stealing and sentenced to impalement. The stakes were prepared, but the blacksmith inadvertently made one a little larger than the other. The prisoners were brought for execution, but a quarrel arose between them as to the preference of being impaled on the larger stake. The question was of too high an importance for the executioners to decide, and the matter was referred to His Majesty. On enquiry it was ascertained

that the man who would be executed on the larger stake would be made a permanent king in heaven, whilst the other would be his minister Hence the dispute. Nothing could be more enviable than the fates of the prisoners; the rajah sighed and the minister groaned. A meeting of consultation was immediately held, and it was unanimously decided that the opportunity was too good to be lost sight of. The prisoners were pushed aside, and the rajah gladly accepted the larger and his minister the smaller stake amidst general acclamations of his nobles and subjects. The places where the scene took place are still called "Barasulla" and "Chhotosulla."

Vicious habits and evil propensities.

174. In a country where agriculture is the main support of the people, the crime of theft depends more on the state of the crop than the vicious propensity of the offenders. In a bad year the ties of morality are quite inadequate to keep the hungry people within bounds of restriction. The Magistrate assigns the following as the cause of increase of this crime:—"The revenue agents during the last two years having lost their occupation in consequence of the transfer of the trial of rent-suits to the civil courts, prompt the people to institute charges of theft, when in fact there is only a dispute between shareholders as to the quantity of rice to be allotted to each, so the increase may be attributed to this cause; for as time goes on more, the old revenue agents get impoverished." Polygamy is the cause of crimes against marriage laws; cases of adultery, abduction, rape, and kidnapping are constant in the district. The Mahomedans perform acts of violence, whilst the Hindus commit the milder forms of theft, &c. In a district where there is abundance of cattle and greatly populated by Mahomedans, the crime of cattle-stealing must be on the increase. The Magistrate in his annual report of 1871 writes: "The increase this year may be attributed to the large loss of cattle by disease in the district of Dinagepore on the west and of Mymensing on the east." The district is close to the native State of Bhutan, and it is probable that a continual exchange of stolen cattle is carried on between the thieves of both the countries.

Collector's Remark.

80. Quoted from my predecessor's Crime Report of 1871.

Feeling of the people.

175. The feeling of the people, whether Mahomedans or Hindus, is very loyal, but suspicious in the extreme. Any proceeding taken by Government is looked upon as a forerunner of the introduction of a new tax or cess. The effect of the present investigation is very great on the minds of the people. The zemindars are afraid that Government is going to break down the permanent settlement. It was with the greatese difficulty I could induce them to file the statistical returns. The agriculturists, on the other hand, are afraid that their cattle are to be taxed; and such was their consternation that at the commencement of the enquiry several of them sold their goats and sheep at a much lest price than they were actually worth. I am much indebted to Baboo Shama Churn Roy, naib of Moharani Shurnomoye; Baboo Jogendro Chunder Chowdhuri, proprietor of Bhetarbund; and Baboo Ramoni Mohun Roy Chowdhuri, of Tusbhunder for the prompt assistance

they rendered me in the collection of the information required by the Board and Government. The people in general have not the smallest confidence in Government proceedings and its officials, and it is a matter of the greatest pity that our Government, though so liberal and binding in its engagement, has entirely failed to secure the confidence of its subjects. In several instances I tried to collect the information without the intervention of the zemindari amlas from the actual cultivators, but the only reply I first received from them is, "Ami tho changra manush, ami ki jani?" (I am a little boy, what do I know?) though many of them were standing on the brink of their graves. The people, however, are simple and yield to perseverance. Try to glean from them anything in your official capacity, you are sure to fail; but mix with them for a time, laugh with them freely at the foolish expressions they make, and talk with them with friendly feelings, you will get anything you want from them. In short, they are open to a friend, but ever close to a Government official.

Other trades than cultivation.

176. Besides cultivation there are other trades in the district. The internal commerce of the country consists chiefly of rice; a regular traffic by land of rice is carried on between Saptibari and Mahigunge. The commodity is taken on bullocks and carts, and hundreds of them daily pass the Bogra road.

Trade in hides.

177. The trade in hides is not of less importance; the Dacca merchants come here to purchase hides. In a country where the cattle is in abundance, and populated chiefly by Mahomedans, the traffic in hides cannot be at a low ebb. The Bhadais purchase old cattle from the cultivators for the sake of their skin. An old bullock goes for Rs. 3 or Rs. 3-8 a head; the butchers sell the meat for Rs. 3, retaining the hide, which are sold by scores to the Dacca merchants. The value of a score of hides now-a-days varies from Rs. 43 to Rs. 46; the hide of a full-grown bullock goes by four annas more than that of a calf or branded cattle. The cultivators who slaughter their cattle in their festivals and entertainments sell the hide for Rs. 2 to the badyas, who go to every house in quest of them. If the cattle die by natural death they are thrown away in the bhagar, where the badyas flay and take the hide. The owner of a deceased animal does not charge anything for its hide. The skin of a dead bullock goes by four annas less than that of a slaughtered one. When the trade is extensively carried on in the district, it is no wonder that the stolen cattle are slaughtered to remove the chance of detection and vigilance of the police.

Bamboo-mats.

178. The country abounds with bamboo trees which supply the people with fuel and materials for house-building; the soil being sandy, there are no mud walls in the district, and the houses are walled with bamboo tatties. The trade of making baskets and tatties is consequently extensively carried on. The price of a hundred tatties one yard square is Rs. 6, and increases in proportion to their dimensions. Besides the home consumption, they are taken to the neighbouring districts in large quantities by means of boats. Every man has in his compound some bamboo plantation, and it may be said that Rungpore is a country of

bamboos. These trees obstruct the free ventilation of air and cause unhealthiness in the district

Carpet-weaving.

179. Carpet (sataranchi) weaving is carried on to some extent in the vicinity of Rungpore. Some five hundred people subsist by this trade. The process of weaving sataranchis is very simple, by an iron instrument called panja; the weavers are all Jallos (Mahomedans). The Marwaries take away the sataranchis to Dacca and other places.

Ivory manufacture.

180. At Borobari, in the pergunnah of Panga, some persons carry on workmanship in ivory and buffalo horns. They prepare fine ivory combs, dice, chess, boxes, handles, and toys. The trade is on the decrease, owing to the want of ivory tusks.

Brass manufacture.

181. The Kasaries of Chilmari prepare fine brazen utensils, bell-metal plates, and cups, much valued by the natives of the country. Every man of respectability has in his house a few specimens of their workmanship. The utensils can be had ready made, but special indents require previous orders.

Carpentry.

182. The carpenters of Govindgunge make beautiful fancy things, bytacks and kantas, which are also brilliantly coloured—red, white, and yellow.

Shops of the Marwaries.

183. The Marwaries have shops in large villages and hâts; they trade chiefly in clothes, spices, cotton, brass utensils, and other sundry articles. The Dacca, Backergunge, and Furreedpore merchants deal in grains and agricultural products; the Bhooteas bring cow-tails, blankets, ghee, dogs, and knives.

Hawkers.

184. Hawkers (box-wallahs) sometimes come up from Calcutta with various articles, especially of European manufacture, and move in the district, paying their respects to every gentleman, and selling their articles for ready money to the detriment of the resident shopkeepers.

Paper manufacture.

185. There are 130 paper manufactories in the district carrying on to some extent the trade of preparing country paper. The stuff prepared by them is of a coarser kind, and is used by the natives and our mofussil courts for writing notices, &c. These manufactories are situate in the village of Bhagni, in pergunnah Pyrabund; in Paniala-ghat, pergunnah Munthana; in Durgapore and Balakandi, pergunnah Baherband; and in Kursa, pergunnah Odasi. The largest of these manufactories does not produce more than one ream of paper per diem. Half of this article is consumed in the district and the other half is exported to Bograh and Dinagepore and Julpigoree. Jute is the only fibre used by the kagzees for the manufacture of paper in this district. A few years ago the kagzees used hemp (শণ) for the purpose, but such is not the practice now-a-days. The following is a description of the process in use and the materials employed in the production of country paper; namely, for one vat, 20 seers of jute are mixed with

10 seers of lime and kept in a pukka vat for one day under water. A vat is of three hands long, two and a half hands broad, and two hands deep. On the second day the jute is taken out of the reservoir, twisted to squeeze out the water, and kept in the shade for four days. On the sixth day it is exposed to the sun; and on the seventh it is again mixed with two seers of lime and kept in the vat under water for four or five days and then dried again, when it undergoes a process known by the name of doom (ডুম), viz., that it is cut into pieces six inches long and well cleared. When the jute becomes thus decomposed it is pounded continually for three days by a pounder called by the natives *dhenki* (ঢেঁকি). This instrument is a piece of strong heavy timber ten hands long, 2½ hands in circumference, at the end of which is attached a pestle with an iron head of ten seers in weight. Six persons are required to raise the *dhenki* under their feet, and two are employed to turn over the stuff in the mortar when the instrument rises to fall heavily on it. The process of raising the *dhenki* is known by the name of pár (পাড়), and that of turning over the stuff alli (আলি). When the stuff is well pounded it is taken on the bank of a river, laid on a bamboo mat with a layer of grass under it, and then trodden for a day under feet by two persons, whilst a third pours water on it. The mat is three hands long and 2¾ broad, and is laid over grass to prevent the stuff from being adulterated with mud. This process is known by the name of khuchba (খচবা), and when it is over, the stuff is deposited in a second pukka vat three hands long, 2½ broad, and 2½ deep, full of water to the brim, and beaten with bamboo sticks for one day. A little oil, say ½ a tolah, is poured on the water, which accelerates the precipitation of the pounded substance to the bottom of the vat. When this has been done the stuff is gently disturbed by a stick with a very light hand, which raises a very thin layer above the water, which is taken out by means of an instrument called chhainch (ছেঁইচ) and deposited on the ground. This instrument chhainch is made of bamboo stalks neatly and slenderly prepared and tied together in the form of a chick (চিক). The size of this instrument is as large as the paper itself. When the layers so taken out accumulate so as to form ten or twelve quires of paper, they are kept one over the other and pressed with a plank to draw out water from them, and then suspended, sheet by sheet, on a tatti for the purpose of being dried. When the papers become sufficiently dry, they are taken down from the tatti and brushed with lai (লেই) both sides and exposed in the sun. The lai is a substance prepared from rice by boiling it, and the brush consists of thusa (থুসা), a sort of fruit; after the brushing, the papers are rubbed with a heavy stone three seers in weight over a plank with a view to make them more glossy. The borders are then cut with an instrument called banti (বঁটী), a large knife resembling an erasure. The above-mentioned materials would produce five reams of paper, each ream

weighing five seers in weight. The cost of preparing five reams is as follows :—

					Rs.	A.	P.
20 seers of jute ...	...	...	...	...	1	4	0
12 seers of lime ...	...	...	...	...	0	4	0
Rice for lai ...	...	...	...	...	0	8	0
8 thusas (brushes)	...	...	...	...	0	0	6
Udda, উদ (a stick)	...	...	...	...	0	0	3
Oil	...	...	...	...	0	0	3
2 laborers for liming	..	..	...	...	0	4	0
1 „ for drying	...	...	...	...	0	2	0
2 „ for preparing doom		...	...	..	0	4	0
24 „ for grinding ...		..	...	...	2	4	0
3 „ for washing in the river		...	...	...	0	6	0
6 „ for taking up the layers		...	.	...	1	2	0
3 „ for brushing	.		...	...	0	6	0
2 „ for rubbing	...	...	...	...	0	4	0
2 „ for cutting	...	...	...	...	0	4	0
			Total	...	7	5	0

186. The following are the instruments employed in the manufacture of paper, with the names of different process, namely, *dhenki* (ঢেঁকী, an instrument for grinding), jair (জাইর, vat), loha (লোহা, iron head of the pestle), engi (এনগী, a piece of wood on which the *dhenki* turns), khona (খোনা, pestle), beri (বেড়ী, a cross iron to prevent the pestle from falling from the *dhenki*), pathor (পাথর, a stone mortar), chhanchi (ছাঁচি, a bamboo chick), thusi (থুসী, a brush), khusi (খুসী, a piece of bamboo on which the chhanchi is laid), banti (বঁটী, a large knife resembling an erasure), pira (পিঁড়া, a plank to press the paper), dhara (ধারা, a bamboo mat), pata chun dewa (পাটা চুণ দেওয়া, to mix lime with jute), pata jhara (পাটা ঝাড়া, to clear the jute), saz (সাজ, prepared stuff), saz dhowa (সাজ ধোয়া, to wash the prepared stuff), hunnar kara (হুনর করা, to take out the cream-like layer from the vat), fala banda (ফালা বান্দা, to take the layer sheet by sheet), kalaf dewa (কলফ দেওয়া, brushing), and kagach ghasa (কাগজ ঘসা, rubbing).

Articles of export and import.

187. The following are the articles of import, namely, iron, copper, lead, gold, silver, brass, zinc, and all metallic substances; cloth of European manufacture, timber, salt, spices (কস্তুরী), musk, blanket, ghee, cow-tails, tea, cotton, tin, camphor, molasses, sugar, kalai, gram, wheat, oil-seeds, peas, dâls of all sorts, potatoes, salted fish, salt, opium, ganja, bullocks, horses, and sheep. The pykars carry on a large inland traffic, throughout the country. They take the commodities from the villages to the next hât by means of bullocks, and advance on the crops, which, when gathered, are first stored in the warehouses along the banks of navigable rivers and then shipped to large ports, such as Dacca and Serajgunge. The trade of tobacco is entirely in the hands of the Mugs, who carry it to Chittagong and Calcutta; mustard-seeds are taken to Assam and Serajgunge. Cocoons are exported to Bogra and Moorshedabad, where they are reeled and colored; potatoes, chillies and sataranchies are

exported to Dacca, Bogra and Fureedpore The Garo Hills export cotton, and it is sold in large quantities in Salmari and other hâts in the eastern part of the district A peculiar custom prevails in setting the value of cotton brought by the Garos for sale. These hill men bring their cotton in baskets, which are sold wholesale without any standard weight or measure. The owners demand an arbitrary price, and the mahajuns offer the lowest value; the bargain commences with a struggle on the part of the purchaser, who, as he raises the price tries all his force to throw down the basket on the ground, whilst the seller, as he lowers his demand, makes a vigorous effort to hold it up. The bargain becomes settled as soon as the mahajun succeeds to throw down the basket and upset the cotton on the ground, and the owner objectionally takes the last offer, though it may be far below the marketable value. Calcutta takes all the indigo and sends European manufactured articles by steamer up to Kaligunge and by rail up to Rajmehal. The Bhuteas bring ponies and blankets, and Nepalese bring ghee. The Marwaries are a very enterprising people, and are found everywhere carrying on extensive trade by selling and purchasing articles both of export and import. Rungpore being an agricultural district, its chief commerce consists of its produce, which, owing to the unwieldly nature of the commodities. is carried by means of boats in the navigable rivers. It is very difficult to come to an accurate account of the value of exports and imports of the district for want of proper information, but a rough estimate of the produce and the amount of home consumption, the latter of which being deducted from the former strikes out a balance, which is taken as a standard for export. It is said that a country is rich where the exportation is greater than its importation, and if this principle be true, the advantage is on the side of Rungpore. The money thus accumulated is not on the average badly used. The zemindars, with the exception of a few improvident and speculative Mahomedans, are in well-to-do circumstances; but as most of them are not residents of this district the money is drained out from it. The following are the commercial ports in Rungpore, namely, Ghoramara, Bhotmari, Kankina, Chhalapak, Guzghanta, Baragari, Kaligunge on the Teesta, Dandpore, Betgari, Suddergunge, Nesbutgunge on the Ghoghat, Budurgunge, Sahebgunge, Taragunge on the Jamunassuri, Kulaghat, Panchguchi, Jutapore on the Dharla, Belka, Chachia, Mirgunge, Kamarjani on the Monas, Bhurungamari on the Turalia, Chilmari and Kaligunge on Berhamputer, Gagla, Satibari, Gurjipora, Kishoregunge, Hazaribunder, Amrogunge, Burirhat, and Nek-Mahomed on the Sonkosh.

188. The articles of export are, rice, oil-seeds, jute, ginger, bamboos, baskets, mats, betel-nuts, silks, andi, indigo, hide, tobacco, potato, carpets, goor, turmeric, ghee, prayer-mats, &c.

189. There is no public irrigation in the district. The soil is so moistened owing to the many rivers and swamps that irrigation is not necessary for this district. The only crop the people irrigate is tobacco, and that even to a very small extent. The means of improving the productive power of land is confined to manure, which is again inadequate to the extent of cultivation. It is the more remunerative crops only that draw the greatest attention of the cultivators.

Means of improving the productive power of land.

Tobacco, sugarcane, jute, oil-seeds, onion, garlic, and betel leaves are the articles that require manure in their cultivation. The substance used for the purpose is, first, cow-dung; second, khulli (oil-cake); third, sittis (indigo weeds); fourth, house refuse and ashes; fifth, decaying vegetable matters in swamps; sixth, decaying aus rice sprouts on ekkhonda lands. Oil-cakes are used in sugarcane fields and *pan* gardens. Sixty baskets of cow-dung, equivalent to fifteen to twenty maunds in weight, are considered to be a liberal allowance for one beegha of land if applied alone, or ten to fifteen maunds if mixed with oil-cakes. In mixing the cow-dung with oil-cakes the quantity of the latter is one-fourth, but if the mixture consists of *khulli* and *mati* (মাটি), the proportion of the former is three-fourths and of the latter one-fourth. Sittis (indigo weeds) are used in mustard and indigo fields; five cart-loads of which is thought as ample for one beegah. House refuse, which consists mostly of ashes from the hearth, and *sajal* (fire intended to create smoke to destroy mosquitoes from disturbing the cattle), contribute to the improvement of land attached to the residence, and are thrown, not by any scientific calculation, but by the quantity procurable. In places near large jheels and bheels, the people avail themselves of the decaying vegetable matters, but this substance is sparingly utilized. In tobacco-fields, which are generally attached to the dwelling-house, and consequently high land, the peasants tie their cattle in rainy seasons, where they dung and water and improve it for winter cultivation. The aus crop being cut at a time when the heavy rains set in and the fields being filled up with water, the cultivators cut the dhan a little below the ears, leaving the sprouts to decay in the field and to serve as a manure. To improve the land by extensive irrigation is a matter out of the question in the district. In the first place it requires a strong constitution to undertake such a process. The people are by nature physically unfitted for such undertaking, they are too weak to draw water by *mote* (a water bag to draw water from the well), and too ignorant to have any notion of making dams and raising the water of a river and utilizing it; in the second place, nature is ever just and equitable in all her gifts: if she is frugal in one respect, she is prodigal in another; if she has failed to give a strong constitution to the poor Bengalis, she has been profuse in her kindness in giving them good soil, which does not require a strong physical force to work upon. The little irrigation the people have is from wells, which are sunk from ten to fifteen feet deep with a circumference from six to seven feet, large enough to allow a *ghara* (an earthen pot) to enter into it. The wells are all kutcha, and are not protected even by earth burnt rings called *pats*. The other mode of replenishing the earth is by either burning jungle on it or by keeping it fallow for some years. The latter course is adopted in the cultivation of ginger and turmeric; the field of which when gathered remains fallow for five to seven years. Cow-dung is not a commodity for commerce in this district, but every peasant has more or less a certain number of cattle and uses their dung as manure. The value of one maund of *khulli* varies from 12 annas to Re. 1, and twelve cart-loads of sittis can be got for one rupee. The fertility of the soil is much more owing to the local rains than to the inundation and floods of the rivers. The eastern portion of the

district being low is subject to frequent inundations of the Berhamputer, the alluvial silt of which being more sand than earth does more harm than good to the fields. The other rivers, Dhurlah and Teesta, inundate when there is a considerable heavy fall of rain in the Himalayahs, combined with local rains of the district and swelling of the Berhamputer, or the Ganges, to which they eventually fall. The sandy silt deposited by the overflowing of the rivers, however, becomes productive in course of time. There being no embankments, the rivers rise gradually on high lands and run with less violence, having a wide expansion in their flow. In pent up rivers the water runs with so much force within the narrow channel that earthen embankments have often been found too weak to bear the violence of the current, and give way, through which the water rushes with such force as to sweep away villages, cattle, and men that fall in its passage, destroying crops and everything in its line. There is so much undulation of land in the district, that even the evil consequences of an ordinary overflowing of the rivers on low lands may be counterbalanced by the fertility of the high land ; the only difficulty in such cases being that the land becomes so moistened that the weeds grow in rank luxuriance, to root out which a portion of the crop is unnecessarily impaired ; on the other hand, if there be any neglect in the weeding it chokes the rice.

Rates of rent.

190. Owing to the different undulations of the country, occasioned by the annual inundations of the rivers, the productive power of the land varies considerably throughout the district, and even in a village the plains are found to be dotted by different sorts of soil. The proprietors of the estates do not let out their lands to the tenants unless they consent to take a proportionate share of good as well as of bad lands (ekkhanda and dokhonda lands). The ekkhanda lands are those that yield only one crop, the dokhonda gives two harvests. Had not the proprietors taken such measures in the distribution of their land, it is hoped that bad lands would ever have remained fallow in the district In other districts each sort of soil is rated according to its productive power and the nature of crop it yields; as, for instance, in Tirhoot, Patna, and Shahabad, opium lands are let out at Rs. 10 a beegha, whilst a paddy land goes for Rs. 3. In Rungpore, except in the zemindari of the late Baboo Prosono Coomar Tagore, the lands are not rated according to the remunerative crops they yield, but according to the number of harvests they produce, leaving the tenants at liberty to cultivate whatever crop they think most convenient and advantageous to their interests. Thus, it is difficult to find out a distinct rate of rents for a distinct crop, except in the cases of betel-nut and betel-leaf gardens. If an ekkhanda land goes for a rupee, the dokhanda would go for one to two. The outturn of an ekkhanda land in a favorable year would be 7 or 8 maunds a beegha, but a dokhanda land, if cultivated with rice only, would in both harvests yield 10 or 11 maunds. The tenants, however, especially those who have one plough and a pair of oxen, cultivate a portion of their land with mixed crop in addition to their ordinary dhan.

191. The record office furnishes us with a list of rates filed by the old canoongoes for all pergunnahs, showing the different rates of rent of every village both previous and subsequent to the date of

the permanent settlement. It must be supposed that those rates were fixed in consideration of the value of articles then cultivated, quality of the soil, species and extent of cultivation, position of the cultivators, whether khod kashth (resident cultivator) or pahi kashth (non-resident cultivator), and situation of the place in which the cultivation was carried, whether in the vicinity of river or distant from other convenient communications for traffic, &c. When such were the principles on which the Government assessment was laid, it must be supposed that the rates could not be uniform throughout the district. A place situated on the bank of a navigable river, within a few miles of a large port where traffic is carried to an extensive scale, ought with justice to be taxed with a heavier rate than a locality lying distant from the river, though with equal soil and production. The disadvantages which one place suffers from want of easy communication to the market should be compensated by lighter assessment, to make good the cost of carrying the commodity to the next market. Thus the rates were subject to variations in different villages even of the same pergunnah according to their different positions. Under such circumstances, the supposition is, that the rate once so fixed was not liable to change though a new measurement was necessary after the expiration of every engagement to ascertain the increase or decrease of cultivation and of crops cultivated. Under the British Government this system was adhered to for the first few years, but afterwards overlooked. There is no record to show whether the rates in succeeding years were fixed in consideration of any new valuation or of the former usage. For a short time the annual measurement of land and revision of rent-rolls were made till detailed enquiries ceased, and a new system of settlement of a collective number of villages in a pergunnah was introduced, and engagements were made either with the then collectors of rent, or the jet ryot of the village, or farmers, or hazuri jotedars. The assessment of a village was estimated at a rough calculation which was apportioned amongst the actual cultivators by the pradhans and poramanicks. Such a mode of proceeding cannot avoid the natural evil consequences that usually altered the partial distribution of rent with those who found favor with the amins or whose influence secured for themselves a lighter share in the division of assessment. The rates being thus changed, the ryots complained of the impropriety of apportionment, and asked for new measurement and valuation. The zemindars in certain cases reduced the rates and in other instances granted to the complainants pieces of land at low rates in the shape of compensation in addition to their other lands, the assessment of which remained unchanged. Thus an endless number of rates prevailed in one village, without any consideration of the quality of land or the crop cultivated upon it, which finally resulted in the creation of a new tahoody tenure, the rent of which was fixed on an estimate, and all mention of the asuljumamah omitted. It is, however, still customary to charge at higher rates for homestead lands, pan gardens, and betel-nut plantations. The accompanying list, Appendix 8, taken from Mr. Crawford's report, will show the different rates of land in the principal pergunnahs of the district at the time of the permanent settlement. It now appears that when Government transferred its zemindari rights to those who entered

into engagements and granted them the proprietary right of their estates, there was a laxity of supervision in the operations of the new system, and the result is that no detailed information can be found to lay the foundation for the ascertainment of an accurate rental which the proprietors are disinclined to give out from a want of confidence in Government and fear of imposition of new taxes. The laxity of Government supervision in the rates of rental, gave birth to an arbitrary assessment, and more systems than one were adopted even in the same pergunnah. Patalidaha, as has been already stated, formed an exception to the general rule, where the assessment is still made according to the crops cultivated, and the pergunnah rates are no longer acted upon, and each village is assessed independent of another. The rates entered in canoongoes' papers are supposed to represent what is asked from the tenants in cases of disputes. There can be no doubt that the cultivators enjoy more land than what they apparently pay for, and in case of enhancement, whenever a dispute happens, the tenant generally comes to terms when the zemindar claims to measure his land. The Superintendent of Kankina told me that whenever he measures the land of the tenant, he finds some increase in measurement. In Sunder Habi, which was measured by me, as stated before, and in which there was very little waste land, the zemindar's papers showed that the quantity of land in the possession of the tenants as per his rent-roll does not exceed more than 250 acres, whilst the village was found on actual measurement to be of some 796 acres. This evidently shows that the tenants, in connivance with the zemindar's amlahs, enjoy more land than they pay for. The present rate of rent per beegha paid by the actual cultivators as ascertained by me during my investigations in the interior is as follows:—

	Rs. A.		Rs. A.
The first quality, awul	2 0	to	2 8
„ second quality, doem	1 8	to	2 0
„ third quality, soem	0 12	to	1 4
For fourth quality, chuharum	0 8	to	1 4
Homestead bausta	1 0	to	4 0
Ujar bausta	1 0	to	3 0
Garden, bagat	2 0	to	3 8
Grass, khar	0 12	to	1 8
Bamboos	0 12	to	1 8
Sugarcane	2 0	to	4 0
Baraj (pan)	2 0	to	5 0
Palan	2 0	to	3 0
Culturable waste	0 4	to	0 8
Deserted home-land	1 0	to	3 0
Jute	1 0	to	2 8
Mulberry (tuth)	2 0	to	6 0
Indigo (neel)	1 0	to	2 0

192. The following is an extract from Mr. Crawford's report showing the rates decided in Act X suits in this collectorate :—

Name of Pergunnah.	Name of village.	Class of soil.	Rate per standard beegha.
Bhetarband	Taraf Karibpore ...	Bastu	2·406
		Palan	2·406
		Dokhonda	·758
		Ekkhanda	·467
		Bamboos	2·408
		Bichankandi	·467
		Khair	1·534
		Bagat	2·406
Panga	Ramram...	Awul	1·083
		Doem	·906
		Soem	·729
		Chaharum	·368
Futtehpore...	Suntosh	Ucha	·53
	Abhiram	Necha	·35
Basuttie	Biddyabagis	Bausta	4·01
		Praja bausta	3·09
		Palan	1·59
		Garden	2·4
		Khair	·59
		Bansh	2·
		Awul	2·
		Doem	1·59
		Soem	1·197
		Chaharam	·79
Kundi	Huriurkati	Awul	1·106
		Doem	·89
		Soem	·733
		Chaharum	·317
			Rs. A. P.
Surhatto	Huraspora	Bausta	2 2 0
		Doem	1 14 0
		Soem	1 12 0
		Chaharum	0 12 0
Muktipore...	Khamar Boali... ...	Khod bausta	4 4 9
		Ut bausta	1 5 10
		Bagan	1 5 10
		Bansh	1 5 10
		Palan	1 5 10
		Khair	1 1 7
		Awul	1 5 10
		Doem	1 1 7
		Soem	0 10 7

193. The above will show that Act X has not been very fruitful in its operation of enhancing the rate of rent in this district. The rate of rent in the districts of Tirhoot and Sarun, lying almost in the same latitude with Rungpore, and equally rich in soil, is much higher than in this district. A question then, arises, how the rate of one district can be lower than another when both of them were assessed under the same system of assessment and where the operations of the rent-law were equally extended? I would attribute the cause of this difference to the following grounds :—First, the district of Rungpore is not fortunate to enjoy the advantages which Sarun and Tirhoot derive from the vicinity of their position to the railway and goods markets such as Patna, Monghyr, Benares, Mirzapore, Allahabad, &c.; second, that the number of estates on the rent-roll of Rungpore is by far fewer than those of Tirhoot and Sarun, and it has been invariably found by experience that in a district where the settlement has been made of a large collective number of villages with a small number of wealthy and influential zemindars, the number of cultivating proprietors in

Operation of Act X of 1859.

that district must naturally be fewer. In a country where the tenants are the only cultivators of the soil, and where there is no field for competition, the cultivators, from a conviction that naturally arises in the mind that there is no one to replace them if they give up their land, do not easily condescend to an enhancement of rent, and will rather resign their cultivation than yield to an increase of rate. In Behar, where the settlement has been made with petty proprietors, the maliks are continually struggling with the tenants to oust them from their possession with a view to make their lands a part of their seer cultivation ; whilst the case is quite the contrary in Rungpore, where the proprietor is well aware that, in the event of the tenants resigning their tenure, the land will, in all probablity, remain as fallow ; and hence we find ut bausta lands (deserted by tenants) dotted throughout the district, which give protection to wild beasts even in the very heart of the villages ; third, since the ruin of the European capitalists who had indigo plantations in the district, the stimulus for the cultivation of other crops than food-grains has been lowered, which resulted in the decrease of demand for arable lands. The value of property increases in proportion to its demand ; where the demand is in a stagnant state it comparatively undergoes a discount in its value. The extensive cultivation of indigo in Tirhoot and Sarun keeps up the demand for arable lands in premium, and the rent as a matter of course must be comparatively higher than where there is no such demand.

Rents in what shape paid and how collected.

194. The rents paid by the tenant in the district are generally in the shape of cash ; except in cases of bhagai or batai, they are paid in kind. They are collected at certain stipulated periods fixed in the pottah, or regulated by instalments, according to former usage or custom of the country, varying from two to six in number. Where, however, the proprietors are residents of distant places, and are themselves the collectors of rent, they once come in the district to collect their rent and go home when they have done so.

Weights and measures.

195. Owing to a want of accuracy of a standard weight and measure in the district, there is a variety of arbitrary weights and measures almost in every pergunnah, and it is difficult to give an account of them. The mudies and shop-keepers use weights, but the agriculturists invariably have recourse to measure. In some places the people use kucha and in others pukka seers of different capacities, equivalent to 58, 60, 72, 80, 84, and 90 tolahs. Tobacco is weighed by a seer of 90 tolahs, oil and silk by that of 72, cotton and thread by that of 60 ; grains are measured in baskets bearing different names and different capacities, such as katta (কাঠা), done (দোন), raik (রেক), kunka (কুনকা), bisi (বিশী), puti (পটী). A katta, or raik, is equal to five poas, twenty kattas make one bisi, and 16 bisies make one puti. A done goes equally with the kattas. A kunka is equal to five chittacks. Oil is measured in vessels called tank (টাক) holding four seers. A maund in measuring oil contains 48 seers of 72 tolahs. Milk is

measured in vessels called bashna (বাশনা), bearing different capacities, such as half seer, full seer, and two and half seers of 80 tolahs. Large fish are sold wholesale each, small ones by bhaga (ভাগা) and hali (হালী) : a hali is equal to 16 in number. A hundred mangoes contain 128 in number. A hundred pan leaves contains 80 in number. Betel-nuts are sold by weight, but undried betel-nuts (গুয়া) are sold as follows :—10 nuts make one ga, or 5 gandas = 1 buri (বুড়ি) ; 10 gas make one adhlies ; 4 buries = 1 pon (পোন) ; 20 gas make one bisi ; 16 pons = 1 kahan (কাহন).

Land measures in different parts of the country.

196. In measuring land the chain is not equally the same throughout the district. The following statement taken from Mr. Crawford's report will show the standard land measure in the principal pergunnahs of Rungpore, namely,—

Pergunnah.	Length of rod filed in the Collectorate. Ft.	Inch.	Length of chain used. Yds.	Ft.	Inches.
Kankina	2	8¼	35	2	6
Panga	2	7¾	35	0	10
Kabilpore	2	6¾	34	0	6
Purrubbhag	3	0¾	40	2	6
Munthana	2	7	34	1	4
Basatti	2	6¼	33	1	10
Kazirhat	2	10	37	2	4
Tupa	2	8½	36	0	4
Bhetarband	2	11	38	2	8
Bamandanga	2	8½	36	0	4
Udasi	2	7	34	1	4
Futtehpore	2	6¾	34	0	6
Surruppore	2	10½	48	0	8
Amdahar ..i ...	1	8¼	48	4	5¾
Pyrabund	1	8½	48	4	7½
Barahilla	1	8½	48	4	7½
Patalidaha	1	7	42	0	8
Bhetarbund	2	11	54	1	4
Gybari	2	11	38	2	8

In some places a beegha is equal to 80 square hands of 18 inches, but in others it differs widely. In the vicinity of the sudder station lands are measured by done table, but in other parts of the district the beegha is the measure commonly used. A done near Rungpore is equal to 13 kattas, but towards Tusbunder is equivalent to 18.

197. The following is enumerated as done table taken from Mr. Crawford's report :—

9 Square feet	=	1 Square yard	(গজ)
1 Gaz	=	1 Kara	(কড়া)
4 Karas	=	1 Ganda	(গণ্ডা)
25 Gandas	=	1 Kali	(কালী)
16 Kalies	=	1 Done	(দোন)
20 Dones	=	1 Bish	(বিশ)
16 Bish	=	1 Gaon	(গাঁও)

Beegha Table.

9 Square feet	=	1 Square yard	(গজ)
1 Gaz	=	1 Kara	(কড়া)
4 Karas	=	1 Ganda	(গণ্ডা)
20 Gandas	=	1 Katta	(কাঠা)
20 Kattas	=	1 Beegha	(বিঘা)

The recognized table of long measure according to the Hindu Shastras is as follows :—Three barleycorns make one angusta, four angustas make one musht, six mushtas make one hasta, four hastas make one dhan, thousand dhans make one krosh. The people, however, do not use the above table in the measurement of their land, but they have infinitive terms expressive of different meanings. A hât (হাত) is the length of an ordinary man's forearm; a rasi means generally 50 yards; a tir is equal to a bowshot. Every pergunnah has a standard of measurement of its own, and even in the same pergunnah the standard is not uniform. The superior tenants use shorter measures in measuring lands to their under-tenants than those used by the proprietors. The following are the specimens of some tables of measurement at the time of settlement :—

Pergunnah Cazirhat.

10½ Mushtas	=	1 Gaz, or yard.
10 Gazes	=	1 Phul.
10 Phuls	=	1 Chain, or Rasi.
40 Gazes × 4	=	1 Done.

Gaz delivered 34 inches.

Pergunnah Kandi.

10 Mushtas	=	1 Gaz
10 Gazes	=	1 Phul
10 Phuls	=	1 Rasi

Gaz delivered 32 inches.

Pergunnah Ghoraghat, for Pati Mehals.

4 Angalies	=	1 Musht.
6 Mushtas	=	1 Dusht.
1¾ Dushts	=	1 Derra.
52 Derras or 91 dushts	=	1 Rasi.

Pergunnah Ghoraghat, for Kheara Land.

1¾ Dushts	=	1 Derra.
48 Derras or 84 dhusts	=	1 Rasi.

Zemindari cesses.

198. On a reference to the old record it appears that under the Mahomedan Government the zemindars were in the habit of exacting from the ryot a number of cesses under the denomination of abwabs and mahthots. It is needless to give a detailed description of what is supposed now to be past, but the cesses which they at present impose on the ryots are the shadi and gumi khurchas (বিবাহ ও শ্রাদ্ধ খরচা, costs of marriage and funeral ceremonies). Salamis and nazars are frequently exacted whenever a new settlement takes place on the expiry of the old engagement, or whenever a zemindar honors a village with his presence. The tola uthano (তোলা উঠান), a sort of duty imposed on every article sold in the bazar, and khutamara (খুটামারা), a cess levied on the mooring of every boat, are still in existence. When the imposition of cess was

made prohibitory by law by a penalty of treble the amount imposed, the zemindars were wise enough to evade it by embodying or consolidating the same with the asul or principal jummah. Instances are not rare in which arbitrary zemindars levy cesses under the appellation of chanda (subscription), mangan (begging), &c. Whenever a zemindar builds a new house, or when the old one is burnt down, or when he purchases a landed property, he raises up a portion of the money by subscription from the peasantry. A cess under the denomination of durbar khurcha is not unusually levied by some of the exorbitant proprietors under the pretension of defraying the charges of the durbar. It is said that in some instances the cess amounts to 50 per cent. of the rent of the assessee, and is counted by monthly impositions, such as ekmaha or domaha, according to the number of months imposed, the yearly rent of the payee being divided into twelve monthly parts. The cess, however, in such cases is realized by instalments in as many years of as many months that may be imposed; for instance, if the cess be imposed to an amount equal to two months' instalments of the ryots rent, the same shall be realized in two years, and so on. A cess called poojah khurcha (religious rites) is levied in Baherbund, and another, hati khurcha, is imposed whenever the proprietor purchases an elephant.

Droughts and inundations.

199. Though the district is often subject to inundation owing to the fall of heavy rains and the swelling of the mountain torrents and large rivers, such as the Berhamputer, Teesta, and Dhurla, it had never the misfortune of being visited with a regular famine on account of the overflowing of the rivers. In the Bengali years 1194 and 1263, the country was inundated by considerable floods; and though the crops of low lands were destroyed, still the harvests of the high lands sustained the people and prevented the extreme severities of a famine. Rungpore is fortunate enough in its natural configuration; it has ample low as well as high lands, with different species of dhan suited for each. Though the people do not cultivate boro dhan that rises above the water whatever may be its depth, yet the high lands supply the people with a sufficient crop to preserve them from utter destruction. As high lands preserve the country from inundation, so the low lands protect it from drought. The loss by inundation is not counterbalanced by the alluvial deposits which, owing to their sandy nature, are rather prejudicial than beneficial to the soil, and become productive in course of time. In other districts, such as Tirhoot, Burdwan, &c., the damage by flood is compensated by the fertility of the soil on account of clay deposits which doubly increase the productive power of the land. It is the rain water alone that fertilizes Rungpore; but in a year of excessive heavy rain the low lands are filled with water, and the high lands are choked up with luxuriant wild reeds and grass that impair the crop. The eastern part of the district, especially pergunnahs Bhetarbund, Baherbund, and Patiladaha, being comparatively lower than the other portions of the country, is more subject to inundation; but it must at the same time be remembered that in a year of drought these pergunnahs would save the people from famine. Where the district is intersected

Collector's Remark.

31. In 1194 the famine was very severe, and one-third of the people died either of the famine or the inundations which preceded it.

by so many rivers, it is naturally to be supposed that there must be artificial embankments to prevent the overflowing of the rivers; but fortunately for Rungpore, there are no such embankments. Experience has taught us that where a river has been narrowed by artificial walls the water runs with greater force and makes an opening through which it rushes out in a volume sweeping away villages, men, and cattle, and destroying the crops in its passage. Not a year passes in which an embankment does not give way, causing loss both to life and property. It is indeed heart-rending to see the devastations thus caused by the water channel which forces out its way from the embankment. Besides the loss caused by the water, the people, houseless as they are, and destitute of every assistance, are immediately called upon to subscribe for the money that may be required to repair the embankment. This is a blow after a blow, and a severe one indeed. Fortunately for Rungpore, there are no embankments in this district. The rivers spread themselves in wide expanse and run down slowly without being straightened and narrowed by artificial walls. On the other hand, the people do not get the advantages which embankments confer in the utility of the water; but Rungpore is not in need of it, nor do the people wish to have recourse to such a measure to water their fields on the payment of a tax which will be imposed to make up the outlay that may be incurred in the construction of embankments.

200. From Mr. Crawford's report I find that there are histories of drought occurring in 1857-58, 1862-63, and 1866-67; but even then it could hardly be said to be of so serious a nature as to affect the general harvest to any great extent. There can be no doubt that the prices of food-grains rose very high, and the aspect of scarcity was visible in the district; but Mr. Rehling, from whom Mr Crawford derived the information, ascribed the cause more to the demand of other districts on the resources of Rungpore, and consequent exportations, than the insufficiency in the outturn of the crop. A drought is not confined to one district as in the case of inundation, and when unfortunately it occurs in any year, a large portion of the country consisting of several zillahs is affected by it, but that district suffers the largest which has the smallest portion of low lands in it. The natural consequence is that the district which has a larger portion of high lands makes a greater demand from the district which has comparatively low lands to supply its wants, and thus the distress becomes general; both humanity and policy require that one district should assist another in case of need, and it was on this principle no restrictions were laid in those years of scarcity to prevent exportation; and though the people suffered greatly from exportation, it is probable that at some future time they may be assisted by other districts at the time of their own distress. Of the great famine of 1194, B.S., Mr. Crawford has given an elaborate description, and it would be mere repetition to say anything of what he has so fully described.

Collector's Remark.

32. Mr. Crawford's report went in full to Dr. Hunter for the compilation of the *Gazetteer*.

201. The chief food of the people is rice. The agriculturists generally use the aus rice for their home consumption. The amun rice is

Chief food of the people.

used by other men, and this crop exceeds by four-fifths in quantity that of aus. In the event of a total failure of the aus harvest, the amun crop, even of an average produce, can supply the people with subsistence. In case of a bad amun harvest a prosperous aus crop will probably fall short to supply the demand, and the people will have to depend for their food on other districts.

Collector's Remark.

33. It is estimated that the aus crop will supply the agriculturists with two months' subsistence; for the rest of the year they depend on the amun crop.

202. The practice of advancing food as khayai is not known in this district, and though this custom presses hard on the income of the ryots it saves them from starvation in case of a scarcity or famine. In the Central Provinces, where the custom of advancing khayai is prevalent, the zemindar or mahajun who makes such advances keeps grain in store sufficient for consumption and seed for at least one year. The interest (বৃদ্ধি) on such advance is enormously high, not less in any case than 50 per cent., and is paid not in cash but in kind, as for instance, if a ryot takes an advance of one maund, he is to return one and a half maunds when he cuts his crop. In the event of a famine or scarcity in this district, the only means to avoid the distress is by importing sufficient quantity of food-grains from other districts; but this is not an easy matter, as the navigation of the large rivers, such as the Berhamputer, Teesta, and Dhurlah, is dangerous, and the small ones are navigable in the rains only for a short period. The district being low, the greater portion of it remains under water in case of a flood, and the roads are not high enough to afford a sufficient means of communication to expedite the necessary importation, and the delay in procuring the supply may create a distress which, but for deficient communication, swould have been avoided. This inconvenience will, however, be averted on the introduction of the railway which is proposed to pass through the district. The road cess, if introduced in the district, would originate a fund from which the present roads may be improved or new ones prepared to accelerate easy communication. Another means to prevent famine is to cultivate the waste lands that are lying fallow in the pergunnahs of Baherbund, Bhetarbund, and Batasun, and thereby to increase cultivation. The large swamps and bheels may advantageously be drained out and their lands reclaimed. The jungles that now give shelter to tigers, leopards, and wild pigs, may be cleared and utilized as cultivating fields and pasture lands; certainly there is not sufficient grazing land for the cattle; but this insufficiency does not arise from want of land, but from want of improvement and cultivation of land that is now occupied by jungles and jheels. The people of Rungpore are very averse to migration, and this is another testimony of there being still ample land in the district for cultivation, which in India is the main source of subsistence. Man is by nature indolent and lazy, especially in a hot climate like India, and he never likes to work if he can possibly avoid it. The Indians are known from ages as a nation not migratory, and the cause is attributable to the lavishness of nature in the profuse distribution of her bounties to them. Residing in the country where nature was never sparing in her liberalities, the Indians, ever nursed in the cradle of luxury and abundance, not for a moment thought of leaving their

Khayai, or advance of grains for food.

country, forsaking their friends, and abandoning their relatives. It is necessity alone that impels a man to quit his home—his sweet home—his family, and his near and dear friends and associates, to satisfy his craving appetite. Where a country is small, and its resources insufficient to provide for its population with necessaries, its inhabitants must as a rule seek other territories to furnish their wants, or must starve to death. To maintain my assumption I can safely single out the instance of England, which being a small country with an extensive, large population could not but help colonizing America, Africa, and Australia. So Rungpore, if she had really been unable to support her children, she would have sent them away to other districts where they easily could have maintained themselves. Nor do I think the time is yet come to pack off a certain number of its inhabitants, as an emigrating district.

Famine.

203. To come to the thread of famine I should again observe that wealth, whether in cash or substance, is the only remedy to mitigate its severity in a year of distress. Suppose the district be impoverished in the extreme and the pockets of the people empty to the last farthing, of what avail would it be to place the food-grains before them if they cannot afford to pay their high price? It is impossible to expect that Government can feed the whole population, and it is obviously necessary that the people should make their own provisions in case of future emergencies. The question next would be, what are the best means of securing such provisions? This can be answered by two ways—either by accumulating a saving by economical practices of a sum sufficient to meet the severities of a catastrophe, or to keep in store a quantity of food-grains over and above the ordinary consumption, so as to fall back upon in case of adversity. In the first place, the people should be persuaded to keep a margin of their produce from exportation; and in the second, they should be taught to cultivate more remunerative crops than staple rice, such as sugar-cane, jute, and tobacco, &c., which fetch them a higher price. An improved system of cultivation by means of steam plough and irrigation is for the present century out of the question. The time has not yet come for the agriculturists of Rungpore to manage with dexterity a steam plough to cultivate their fields. Whatever may be the effect of the machinery, the people are wise enough not to leave their simple process of tilling their land with a bamboo plough and to embrace a system of which they are perfectly ignorant and to procure which is beyond their means. A steam plough will at least cost a peasant more than Rs. 100 for the first purchase, besides the subsequent charges of coal or wood to manage it. In addition to the above the poor man would have to learn certain mechanical acquirements to regulate the machine, and the worst of all is to repair it when out of order. We are to wait at least a century to come to see the Rungpore cultivators adopting the efficacy of steam ploughs, and probably our grandsons may have the pleasure of feeling the happiness we are now anticipating. One thing, however, strikes me most, and I cannot pass it over without noticing it. We are trying with our head and heart to teach our peasantry an improved art of cultivation without instructing our artizans to manufacture the articles produced by our cultivators. The wealth of a nation

depends more on the manufacture of articles than on their production. America and India supply England with cotton and fibre, but England is wealthier in the manufacture of those articles than both America and India that produce them. If an attempt be made to improve manufacture, I am fully of opinion that, under the benign influence of our Government, England may raise another Manchester in India. There was an age when Bengal stood first in the world in the manufacture of its linen, and why should it now lose under so kind and merciful a Government a reputation it acquired when it was subject to no yoke. If the encouragement of both manufacture and cultivation of remunerative articles equally go hand in hand, the noble intention of Goverment in increasing the wealth of the nation can more successfull be carried out.

Court of Wards.

204. There are two estates under the Court of Wards in the district—first, the Panga, and second the Kally Baboos' estates. The business of the former is conducted by a European manager, Mr. Rehling, a very experienced officer, who is well acquainted with the management of zemindari affairs. The latter has lately come under the Court of Wards, and is under the supervision of a deputy collector, who has several other multifarious duties to perform. The statements filed by the Court of Wards as regards the state of agriculture and fallow lands may to a certain extent be considered by some as a standard to check the truthfulness of the zemindars' returns; but in my humble opinion this cannot be a criterion in cases of peculiar circumstances, both in the management of estates and the natural configuration of the country. An estate under the superintendence of an experienced European manager, who devotes all his time in its improvement, must be in a better condition than an estate whose proprietor is absent from the district, and who never takes proper care for its cultivation There must be a difference between an estate properly supervised by a well paid agent, and another carelessly managed by an ill paid, incompetent establishment. The pergunnahs of Batasun and Khupi having passed from the hands of the zemindar to those of the putnidars, Baboo Luchimput Sing and his brother, who have so extensive a business that they cannot pay due attention to the improvement of their landed property and the consequence is that though these estates are not situated on the banks of large rivers, still more than half of their area is lying waste, not for any natural impediment, but for want of good management. An estate with bad soil, but with good management, may be in a better state than an estate with good soil, but with bad management. The Panga estate contained an area of 43,412 acres, out of which 38,480 acres are cultivated, leaving a balance of 3,549 acres as fallow; or in other words, one-sixth of the whole area is waste. On the other hand, pergunnahs Batasun and Khupi contain an area of 141,492 acres, out of which 64,289 acres are cultivated, leaving a balance of 77,203 acres lying fallow; or in other words, more than one-half of the whole area is waste. Baherbund is managed by a competent naib; but the estate lying on the bank of the Berhamputer 108,537, out of 382,235 acres are waste, leaving a balance of 273,698 acres as cultivated; or in other words, a little more than one-third of the whole land is waste.

Bhetarbund, which is also on the borders of the Berhamputer, has 49,127 acres waste out of a total of 121,531; or in other words, more than one-third of the whole area is waste, though it is managed by a zemindar who resides in the pergunnah. The estate of Patiladaha, once noted for its good management under the late Baboo Prosonno Coomar Tagore, and through which the river runs down, has 148,219 acres waste out of a total of 299,124; or in other words, a little less than one-half of the whole area is fallow. I can, however, point out pergunnahs which, though managed by native agencies, are in a better state of cultivation than the Court of Wards' estate under a European manager. The following are the pergunnahs which stand first in the list of improvement, viz.:—

Names of Pergunnahs.	Total area.	Cultivated.	Fallow.	Proportion of fallow to be cultivated.
Amdohar	16,773	14,173	1,600	One-tenth waste.
Pyrabund	25,832	23,094	2,738	Less than one-ninth waste.
Pyeka	7,362	6,419	943	Little less than one-seventh waste.
Sherepore	699	647	52	Less than one-thirteenth waste.
Bahanpore...	606	606	.....	Not a single acre waste.
Muktipore...	5,221	4,601	620	Little more than one-eighth waste.
Mymantpore	958	951	7	Only seven acres waste out of 958 acres.

One pergunnah cannot be the standard of another as regards its statistics.

205. Thus I have proved perhaps to the satisfaction of my readers that one pergunnah cannot be made as a standard for another as regards cultivation. The other estate under the Court of Wards, known as Kali Baboo's estate, consists of shares in joint and undivided property, many of the co-partners of which did not file their returns, and I was compelled to generalize the estate to complete my work.

206. The quantity of cultivated area in the district is 1,737,950 acres of land, and the population under the late census, inclusive of thannah Dewangunge, is 2,235,194; the proportion of cultivated land per head is 3 roods 4½ poles. The following statement will show the produce of the district with their marketable value:—

PART V.—*General.*

Approximate estimate of the produce of the whole district with its value.

Collector's Remark.

34. To this and the following paragraphs the remarks regarding the population of the statistical area made opposite paragraph 20 apply.

		Rs.	A.	P.
1,222,517 acres, yielding amun only, at 21 maunds per acre, amounts to 25,672,857 maunds of paddy, equal to	16,045,535 maunds of rice, at Re. 1-6 per maund ...	2,20,62,609	0	0
40,749 acres, yielding rice in two harvests at 30 maunds per acre, amounts to 1,222,470 maunds of paddy =...	764,043 maunds of rice at Re. 1-6 per maund ...	10,50,559	0	0
275,067 acres, yielding rice in one harvest at 15 maunds per acre, amounts to 4,126,005 maunds of paddy = ...	2,578,752 maunds of rice, at Re. 1-6 per maund ...	35,45,784	0	0
117,569 acres, yielding jute at 9 maunds per acre = ...	1,058,121 maunds of jute, at Re. 1-8 per maund ...	15,87,181	0	0

		Rs.	A.	P.
13,302 acres, yielding indigo at 90 bundles per acre = ...	1,197,180 bundles, at four bundles per rupee ...	2,99,295	0	0
20,466 acres, yielding sugar at 23 maunds of goor per acre = ...	292,136 maunds, at Rs. 2-8 per maund ...	7,30,340	0	0
15,226 acres, yielding vegetables, such as potatoes, ginger, turmeric, onion, and garlic, &c., at 90 maunds per acre	1,370,340 maunds, at Re. 1-8 per maund ...	20,55,510	0	0
35,110 acres, yielding wheat, at 7 maunds per acre	245,770 maunds, at Rs. 3 per maund	7,37,310	0	0
73,145 acres, yielding oil-seeds, at 6 maunds per acre	438,870 maunds, at Rs. 5 per maund	21,94,350	0	0
71,204 acres, yielding tobacco, at 10 maunds per acre	712,040 maunds, at Rs. 5 per maund	35,60,200	0	0
49,242 acres, yielding other food-grains, at 10 maunds per acre	492,420 maunds, at Rs. 3 per maund	14,77,260	0	0
	Total ...	3,93,00,398	0	0

207. The following statement will show the agricultural receipt and disbursement of the whole district. This is purely fanciful, but some idea of the rough estimate can be made of them :—

Approximate disbursement of the whole district.

		Rs.	A.	P.
RECEIPT		3,93,00,398	0	0
DISBURSEMENT—				
Government revenue		9,97,673	0	0
Rice consumed by 723,653 males above twelve years, at 10 chittacks a day	4,127,083 maunds.			
Rice consumed by 414,519 males below twelve years, at 5 chittacks a day	1,182,112 „			
Rice consumed by 772,485 females above twelve years, at 8 chittacks a day	3,524,463 „			
Rice consumed by 324,506 females below twelve years, at 4 chittacks a day	740,279 „			
Total ...	9,573,937 maunds, at Re. 1-6 per maund ...	1,31,60,163	0	0
Pulse consumed by 558,798 persons, quarter of the population, at 1 chittack a day	318,533 maunds, at Rs. 3 per maund	9,55,600	0	0
Vegetables consumed by 2,235,194 persons, at half a chittack a day	637,379 maunds, at Re. 1-8 per maund	9,56,069	0	0
Salt consumed by 2,235,194 persons, at half a seer per month per head	335,279 maunds, at Rs. 7-8 per maund	25,14,592	0	0
Oil consumed by 340,095 houses, at 1½ chittack per day	297,190 maunds, at Rs. 6-8 per maund	19,31,735	0	0
Tobacco consumed by 1,490,128 (two-thirds of the population), at one seer per month per head ...	447,038 maunds, at Rs. 5 per maund	22,35,190	0	0
Goor for mixing tobacco, at one powa per seer ...	107,498 maunds, at Re 1-12 per maund	1,88,122	0	0
Sugar consumed by 2,235,194 persons, at the rate of half a powa per month per head... ...	83,819 maunds, at Rs. 2-8 per maund	2,09,548	0	0
Wheat consumed by 2,235,194 persons, at the rate of 1½ powa per month per head	251,458 maunds, at Rs. 3 per maund	7,54,374	0	0
Abkari	... ...	1,86,322	0	0
Clothes worn by 1,496,138 males and females above twelve years, at Rs. 2-8 per head... ...	... ...	37,40,345	0	0
Clothes worn by 369,527, half of boys and girls below twelve years, at Re. 1-4 per head... ...	... ...	4,61,908	0	0

	Rs.	A.	P.
Rent of 1,737,950 acres of land, at Rs. 5 per acre	86,89,750	0	0
Ferry	43,858	0	0
Toll	6,430	0	0
Jute used by 340,095 houses for repairs and making of strings for cattle, &c., at the rate of 10 seers a house, 85,023 maunds, at Re. 1-8 per maund	1,27,534	0	0
Cost of agricultural implements and repairing of 560,769 ploughs, at the rate of Re. 1 per plough	5,60,769	0	0
	3,75,33,660	0	0
Balance ...	17,66,738	0	0
Not borne by the ryots, Government revenue ...	9,97,673	0	0
In the hands of the cultivators ...	27,64,411	0	0

Average cost of living.

208. The charges on account of home consumption and other agricultural expenses of the district being Rs. 3,75,33,660, the average cost of living per head on the whole population is Rs. 16-12-7½ per annum.

Average area of cultivation by each family.

209. The total area of cultivated land in the district being 1,737,950 acres of land, and the number of houses or families being 340,095, the average proportion of land cultivated by each family is 5 acres 17½ poles.

Average area of cultivation by each adult.

210. The number of adult males above 12 years of age being 723,653, and the area of cultivated land being 1,737,950 acres, the average quantity of land cultivated by each adult male is 2 acres 1 rood 24 poles.

Income of the zemindars.

211. Of the rent paid by the actual cultivators, the following statement will show the amount received by the zemindars paying revenue to Government:—

	Rs.	Rs.	A.	P.
Rent of 1,562,634 acres of land paying revenue to Government, at Rs. 5 per acre		78,13,170	0	0
Deduct cost of collection, at 10 per cent.	7,81,317			
Goverment revenue	9,97,673			
		17,78,990	0	0
Balance ...		60,34,180	0	0
Rent of 150,000 acres of invalid rent-free lands, at Rs. 5 per acre		7,50,000	0	0
Deduct cost of collection, at 10 per cent.		75,000	0	0
Balance		6,75,000	0	0
Rent of 25,316 acres of valid rent-free tenures, at Rs. 5 per acre .		1,26,580	0	0
Deduct cost of collection, at 10 per cent.		12,658	0	0
Balance ..		1,13,922	0	0

Average profit per estate.

212. The number of estates in the rent-roll for 1871-72 being 563, *plus* 33 on account of pergunnahs recently transferred from Bogra, and the net profit of the zemindars being 6,034,180, the average profit for each estate is Rs. 10,124-7-0 per annum.

213. The number of valid rent-free tenures being 255, and the net profit of lakhirajdars being Rs. 1,13,922, the net profit per holding is Rs. 446-12.

Income of valid rent-free holders.

214. The total area of the district being 2,360,294 acres of land, and the number of estates, inclusive of rent-free tenures, being 851, the average area of each estate is 2,773 acres.

Average area of each estate.

215. The total area of cultivated land being 1,737,950 acres, the average quantity of cultivated land in each estate is 2,042 acres.

Average area of cultivated land in each estate.

216. The total area of the district being 2,360,294 acres of land, and the number of proprietors and shareholders being 2,385, the average quantity of land of each proprietor is 988 acres.

Average area of land under each proprietor.

217. The total area of cultivated land being 1,737,950 acres, and the number of proprietors and shareholders being 2,385, the average quantity of cultivated land under each proprietor is 728 acres.

Average area of cultivated land under each proprietor.

218. The net profit of the holders of invalid tenures being 675,000, and their number being 20,000, the average profit of each holder is Rs. 33-12 a year.

Income of invalid rent-free holders.

219. A greater portion of the money received by the zemindars goes out of the district, as most of the wealthiest and largest proprietors are not residents of this place. Maharanee Shurnomoye, proprietress of Baherbund, is a resident of Moorshedabad. The executors of the late Baboo Prosonno Coomar Tagore, proprietor of Patiladaha, Bazidpore, Warigacha, and other estates, are residents of Calcutta. The large estates of Batasun and Khupi have passed over from the hands of the proprietors to those of the putnidars, Baboos Luchmiput Sing and Dhanput Sing Roy Bahadoor, residents of Moorshedabad. The pergunnah of Bhetarbund belongs to Babu Kristendro Roy Chaudhury, resident of Balihar, in Rajshahye. Chaudhury Zehaiul Hak, proprietor of Pergunnah Gangnagar, is a resident of Beerbhoom. Rani Rashmoney, proprietress of Shampore, is a resident of Calcutta. The Maharajah of Cooch Behar has several large estates in the district. Babu Bamandoss Mookerjee, proprietor of Shaulmaree, is a resident of Woolo, in the district of Kristnagore.

How the income of the zemindars goes out of the district.

220. I must here observe that it is not the zemindars alone who receive this large sum of money. A large portion of the best estates having passed into the hands of putnidars, jotedars, thiccadars, and upanchakidars, the rent paid by the actual cultivators is proportionately enjoyed by the holders of the different classes of tenures and sub-tenures and receivers of rent.

What other persons share in the enjoyment of rent.

Contingencies of the ryots.

221. The balance of Rs. 1,766,738, *plus* Rs. 997,673 on account of Government revenue, which is paid from the rents received by the zemindars, total Rs. 2,764,411, that remains in the hands of the cultivators after discharging the rent of their land and other necessary home consumption, is quite adequate to meet the contingent charges of the entire population, such as the performance of religious, nuptial, and funeral ceremonies, &c. There are 340,095 families, including Hindus and Mahomedans, in the district, and if each family expend Re. 1-8 in the year for the performance of religious rites, a sum of Rs. 5,10,142 goes away from their savings. If the marriages that take place in the district be estimated at 5 per cent. of the entire population, the number of matrimonial ceremonies would amount to 11,175; and if Rs. 40 be taken as granted to be the average cost of each marriage, the whole charge would come to Rs. 4,47,000 in the year. The birth and death ceremonies have also a claim on the contingencies of the people; and if ten per cent. be the estimated number of births and deaths, they jointly come to a round number of 22,351 in the year, and if the lowest rate of Rs. 3 be allowed for each ceremony, the total cost would be Rs. 67,053. The subjoined statement will show the necessary contingencies of the people:—

	Rs.	A.	P.
Costs of ordinary religious rites of 340,095 families, at Re. 1-8 a year per each family	5,10,142	0	0
Cost of 11,175 marriages, at Rs. 40 each	4,47,000	0	0
Cost of 22,351 births and deaths, at Rs. 3 each	67,053	0	0
Total ...	10,24,195	0	0
Savings	27,64,411	0	0
Deduct contingencies	10,24,195	0	0
Balance in hand of the cultivators	17,40,216	0	0

222. In the above calculation I have not enumerated the amount of interest which the cultivators have to pay to their mahajuns, physicians' fees, extra charges of zemindari cesses, value of fish consumed, &c., after the deduction of which there remains an appropriate saving of Re. 0-12-5½ per head on the total population, or Rs. 5-1-9½ per each family in the year, which they either bury in the ground or convert into ornaments, or buy a bullock to replace an old or diseased one. It may be that a cultivator under some peculiar circumstances, owing to a bad year may be hard up in circumstances, but in the generality of cases they are better off and happier than those of the Upper and Central Provinces. In consideration of the above circumstances I cannot coincide with Mr. Crawford in saying that 25 per cent. of the cultivators are in debt. On the other hand, I must at the same time remark that some items have been left out for want of accurate information, which to a certain extent could have increased their income. The cultivators generally sell the milk and ghee which their cows supply them, and they dispose of their mangoes, jacks, and other fruits, which the trees of their compound afford them. The wages of the laboring class have not been added to their income, and no estimate can be formed of these items without some sort of information as regards their accuracy.

223. The total quantity of rice produced in the district is 19,388,330 maunds, which, *minus* 9,573,937 maunds for home consumption, leaves a balance of 9,850,393 maunds for exportation.

Quantity of rice for exportation after home consumption.

224. The total quantity of jute produced in 1871-72 was 1,058,121 maunds, which, *minus* 85,023 maunds for home consumption, leaves a balance of 973,098 maunds for exportation. A great portion of this crop is still in the hands of the cultivators, and owing to the stagnant state of the market they have not been able to dispose of their produce. In 1871-72 the land under cultivation of jute was 117,569 acres, but in the present season not half of what was sown in the last year will be cultivated. The discouragement the peasants have experienced in the falling off of the price of jute has induced many a cultivator to abandon the cultivation entirely, and many have sown half and in some places three-fourths of what they cultivated last year. In pergunnah Baherband the cultivation is estimated at 50 per cent.; in Kazirhat and Bahamankunda at 30 per cent. and in Panga from 35 to 50 per cent. Towards Gyebanda sub-division I have myself seen the people uprooting jute fields and sowing rice in them. Nor is the crop expected to be a good one in this year for want of water.

Quantity of jute for exportation after home consumption.

225. The total quantity of goor produced in this district is 292,136 maunds, which, *minus* 83,819 maunds for home consumption, leaves a balance of 208,317 maunds for exportation.

Quantity of sugar for exportation after home consumption.

226. The total quantity of vegetables, including potatoes, garlic, onion, turmeric, ginger, &c., produced in the district is 1,370,340 maunds, which, *minus* 637,379 maunds for home consumption, leaves a balance of 732,961 maunds for exportation.

Quantity of vegetables.

227. Almost the last grain of wheat produced in the district is consumed by the people, who rather depend on importation. Though the people generally live on rice, still in religious, nuptial, and social ceremonies and festivals, they use wheat, especially the Hindu Brahmins, who on account of caste prejudices take no other food than that of wheat in another's house.

Wheat rather an article of import than export.

228. The quantity of other food-grains produced in the district is 492,420 maunds, which, *minus* 318,533 maunds for home consumption, leaves a balance of 133,887 maunds for exportation.

Quantity of other food-grains for export.

229. The total quantity of oil-seeds produced in the district is 438,870 maunds, which, *minus* 297,190 maunds for home consumption, leaves a balance of 141,680 maunds for exportation.

Quantity of oil-seeds.

230. The total quantity of tobacco produced in the district is 712,040 maunds, which, *minus* 447,038 maunds for home consumption, leaves a balance of 265,002 maunds for exportation.

Quantity of tobacco.

231. The following statement will show the value of articles exported from this district after home consumption. This of course is a guess estimate :—

Value of exports.

			Rs.	A.	P.
9,850,393	maunds	of rice, at Rs. 1-6 per maund	1,35,44,290	0	0
973,098	„	of jute, at Rs. 1-8 per maund.	14,59,647	0	0
208,317	„	of sugar, at Rs. 2-8 per maund	5,20,792	0	0
732,961	„	of vegetables, at Rs. 1-8 per maund	10,99,441	0	0
141,680	„	of oil-seed, at Rs. 5 per maund	7,08,400	0	0
265,002	„	of tobacco, at Rs. 5 per maund	13,25,010	0	0
133,887	„	of other food-grains, at Rs. 3 per maund ...	4,01,661	0	0
		Total ...	1,90,59,241	0	0
Indigo			2,99,295	0	0
		Grand Total ...	193,58,496	0	0

232. The value of the produce of the whole district being estimated at Rs. 3,93,00,398, and the area of the cultivated land being 1,658,533 acres, *minus* homestead lands, the average yield per acre is Rs. 23-11-1½ a year.

Average yield per acre.

233. The gross produce of every acre of land being valued at Rs. 23-11-1½, and the rent per acre being estimated at Rs. 5, the net yield of an acre of land is Rs. 18-11-1½ a year.

Net yield per acre.

234. The number of cows and bullocks in the district being 1,765,264, and the quantity of grazing land being 52,093 acres, the average quantity of pasture land for each head of cattleis 4⅔ poles.

Average quantity of pasture land for each head of cattle.

235. The following statement will show the value of live-stock in the district :—

Value of live-stock in the district.

			Rs.	A.	P.
1,765,264	cows and bullocks, at Rs. 10 per head		1,76,52,640	0	0
1,038	horses, at Rs. 80 per head		83,040	0	0
1,092	ponies, at Rs. 25 per head		27,300	0	0
46	donkeys, at Rs. 10 per head		460	0	0
241,081	sheep and goats, at Re. 1-8 per head...		2,61,621	0	0
2,321	pigs, at Rs. 3 per head		6,963	0	0
2,835	buffaloes, at Rs. 30 per head		85,050	0	0
2,013,677		Total ...	1,82,17,074	0	0

236. The following statement will show the value of agricultural implements in the district :—

Value of agricultural implements.

			Rs.	A.	P.
560,769	ploughs, at Rs. 2-8 per each		14,01,922	0	0
340,095	spades, hoes, &c., at Re. 1-8 per each family		5,10,142	0	0
		Total ...	19,12,064	0	0

237. The total number of carts in the district is 5,989. This number, in comparison to the number of cattle, is very small, and this is owing perhaps to the want of good roads. If a road cess is necessary for the

Carts.

local improvement of any district, Rungpore should stand first in the list. The unhealthy swamps should be drained out, and inland roads improved on a better system.

Boats.

238. The number of boats in the district is 5,196, but these with few exceptions are very small, and scarcely able to carry loads of 100 maunds.

Charitable and religious institutions.

239. Particulars of charitable and religious institutions will be found in the statement annexed to this report. Besides the seven dispensaries, mostly supported by private subscription, several of the respectable zemindars have charitable institutions called *Atitshalas*, where poor and indigent travellers receive alms and protection. Many of the proprietors have religious institutions where large sums of money are annually expended for the distribution of alms to the poor; several of the wealthy Mallicks contribute large sums of money for the education of the children. The following is an extract from Mr. Glazier's report on the education of the district:—"Though Rungpore holds a low place among other districts with respect to the higher education, yet the experience of all who have been brought much into contact with the people, and who have had means of comparing this with other places, coincides to the effect that the simple elements of education are more generally diffused among the lower classes here than is the case in districts that are considered to be far more advanced. The Rungpore school has been established for 40 years. It was founded in 1832 by the zemindars of the district under the auspices of Mr. Nathaniel Smith, the Judge, who in various capacities remained over 40 years here, and it was opened by Lord Bentinck, the only Governor-General who has visited our part of the world. For the establishment of the school the zemindars raised a voluntary subscription of Rs. 25,000, the quota of each having, it is said, been apportioned in a list in the form of a round robin, and they were made to understand that whoever did not contribute his share would not be provided with a chair when he came to visit the authorities. The Rajah of Cooch Behar gave over for the use of the institution a very commodious brick house, the erection of which dates back to Mahomedan times, and which has been lately vacated by the school because the Public Works Department would no longer undertake to keep it in repair. A tablet over the entrance door commemorates the fact of the Rajah's gift in the year (Cooch Behar era) 323." The school at present is held in a matted house.

Morals of the people and their crime.

240. With regard to morals and crime Mr. Glazier in his report remarks as follows: "The people generally are of a low type of intelligence, and morals are, amongst the Mahomedans, at the lowest ebb. This is mainly owing to the prevalence of polygamy. Every Mahomedan who can afford it, has two or more wives; and since the proportion of the sexes is nearly equal, the males, out-numbering the females slightly, there are not women enough left for the poorer classes, and a system of perfect polyandry prevails and incest is not uncommon. No man's wife is safe; the young (unmarried) men seduce even mothers

of families away from their homes, and men who have one or more wives of their own will deprive a poorer man of his single wife. Fathers and other male relatives taking adantage of the scarcity in the marriage market, will, after giving away a woman in marriage and taking per price, get possession of her on occasion of a visit home, and marry her to a second husband, obtaining by this means a second time the purchase-money. Even the women will go through what passes among them for the ceremony of marriage with any number of men in succession in whose possession they may be for the time being, and a wife often runs away more than once from the same husband, who is only too glad to get her back.

Crimes against marriage.

241. Our criminal returns show an average of 100 cases per year under the marriage section of the Penal Code, but this does not include one-half of the charges brought, in the greater number of which no processes are issued (during the month of September last there were 26 cases of this kind, out of a total of 244 cases instituted by petition), nor probably a fifth part of the cases that would be brought if there were a reasonable prospect of securing the conviction of the offender. But the evidence is always very unsatisfactory in these cases, and it is often difficult to decide whose wife a woman is, or whether she is the legal wife of any, who has perhaps married man after man in succession, and between times lived in the bazar, and has probably been never regularly divorced from any of her husbands, so that conviction can rarely occur. In 1871, of persons tried for these offences 45 were released to 7 convicted, and of the latter, one was released on appeal. These causes naturally tend to prevent any great increase of population, and I consider that our numbers have been recruited mainly from immigration.

Crimes against person and property.

242. Petty thefts, burglaries, and simple dacoities are numerous, but there is little or no professional crime properly so-called. The number of men who are denounced as living by dishonest practices are legion; but there are, as far as my experience serves, no known gangs who hold together, make raid for plunder, and carry on their occupation systematically. Dacoities with murder seldom occur, and equally rare are severe riots attended with loss of life. In fact, though there are murders and crimes of violence from private malice, as elsewhere, the crime of this district, generally speaking, is of a pettifogging rather than of violent character; and litigiousness is largely developed, false cases counting by the hundred.

List of police stations.

243. The following are the police stations:—

1. Mahegunge, in Coondy.
2. Nisbetgunge, on the Ghagat.
3. Outpost Kaligunge.
4. Juldhaka, in Kazirhat.
5. Dimla.
6. Forunbari, in Kankina.
7. Barobari, in Panga.
8. Nagessury, in Bhetaibund
9. Outpost, Fulcoomar.
10. Olipore, in Baherbund.
11. Outpost Sundergunge.
12. Chilmaree, in Baherbund.
13. Sadullapore, in Warigacha.
14. Bhowanigunge in Patiladaha.
15. Gobindgunge
16. Outpost Palasbari.
17. Peergunge, in Baiobila.
18. Molong, in Batasun.
19. Kumaigunge, in Sharuppore

List of pergunnahs.

244. The following is a list of the pergunnahs:—

1. Alihat.
2. Amdahar.
3. Andua.
4. Arsadpore.
5. Baherband.
6. Bahamankunda.
7. Bairy Porry.
8. Barisackpala.
9. Bazedpore.
10. Bamandanga.
11. Batasun.
12. Basatti.
13. Bhetarband.
14. Barobilla.
15. Cazirhat.
16. Coondy.
17. Edrakpore.
18. Futtehjungpore.
19. Fattulipore.
20. Gungnagar.
21. Islamabad.
22. Kabilpore.
23. Kaukina.
24. Karayebari.
25. Khas Taluk.
26. Khetlal.
27. Kunjghoraghat
28. Khupi.
29. Khamar Mehal.
30. Mymantpore.
31. Masta.
32. Mooktipore.
33. Munthana.
34. Payeka.
35. Panga.
36. Patiladaha.
37. Perry.
38. Perry Khalisa.
39. Paladusi.
40. Pyrabund.
41. Rokanpore.
42. Sherepore.
43. Surhutto.
44. Shukerguzery.
45. Sharuppore.
46. Sultanpore.
47. Shiksahar.
48. Taluq Krishnai.
49. Teppa.
50. Tulsighat.
51. Taluq Babanpore.
52. Udasi.
53. Warigacha.

List of officers.

245. The following are the officers exercising judicial and revenue powers:—

Civil Department.

A. Levein, Esq., Judge.
Baboo Umacharun Kastogiri, Sub-Judge.
„ Gopal Chunder Bose, Sudder Moonsiff.
„ Hara Chunder Das, Additional Moonsiff.
„ Kasinath Das, Moonsiff, Buddergunge.
„ Mateelal Haldar, Extra Moonsiff, Buddergunge.
„ Rakhal Chunder Bose, Moonsiff, Bogra.
„ Raj Coomar Moitra, Extra Moonsiff, Bogra.
„ Mothura Lal Roy, Moonsiff, Gyebunda.
„ Romesh Chunder Lahiry, Extra Moonsiff, Gyebunda.
„ Horopersad Sen, Moonsiff, Olipore.
„ Kheterpersad Mookerjee, Moonsiff, Barobari.
„ Prosonno Coomar Sen, Extra Moonsiff, Barobari.
Moulvie Abdul Mansur, Moonsiff, Bhatmari.

Revenue Department.

E. G. Glazier, Esq., Collector.
J. W. Damant, Esq., Joint Collector.
J. MacCarthy, Esq., Assistant Collector.
Baboo Brojo Kant Roy, Deputy Collector, Gyebunda.
„ Ratan Lall Ghose, Deputy Collector.
„ Tariny Persad Roy, Deputy Collector.
„ Gopal Chunder Das, Special Deputy Collector.
„ Behari Lall Mitter, Sub-Deputy Collector.

Honorary Magistrates.

A. D. C. Rehling, Esq.
F. Parann, Esq.
Baboo Dyal Sing.
„ Dakhina Mohun Roy Chowdhury.
„ Horish Chunder Roy.
„ Mohima Runjun Roy Chowdhury.

Baboo Janoki Bullubh Sen.
„ Nil Komal Lahiry.
„ Bhyrab Chand Dugar.
„ Ramonni Mohun Roy Chowdhury.
Moulvie Jelal-uddin.
„ Zohur udin Abs Alli.

Police Department.

G. M. M Ridsdale, Esq., Superintendent.
Baboo Gadadhur Khan, Assistant Superintendent, officiating.

Public Works Department.

Baboo Gopal Chunder Mookerjea, Executive Engineer.

Medical Department.

Baboo Kristo Dhone Ghose, M. D., Medical Officer.

246. There is one vernacular printing press at Kankina, and a native newspaper named *Rungpore Dik Prokas* under the patronage of Baboo Mohima Runjun Roy Chowdhury. The newspaper unfortunately is not much in circulation, but still there is hope for the future.

Native press.

247. There is also a literary debating club at Kankina, of which the said Baboo is the president. I was once invited by the Baboo to attend the club, and the subject taken up for discussion was "Hope." The president gave an elaborate speech in Bengali, and I was glad to find that at least one of the Rungpore youths has advanced a few steps in the power of eloquence.

Literary and debating club.

248. There is a public library at Rungpore, and another at Kankina, the latter being supported by Baboo Mohima Runjun Roy, who, whether for the sake of a name or from a motive of philanthropy, takes much interest in the cause of education.

Public library.

249. Lastly, I beg to annex a copy of an account of a Mouza Khamar Bagchi, Pergunnah Baherbund, with a view to enable Government to form an idea of the mode in which the zemindars keep their account of land and tenants, and of their demand, collection, and balance. On inspection you will find that the accounts are not simple, but very intricate. Many of their columns are unnecessary, and can be easily simplified if ever Government deems it fit to enforce the putwaries to file their accounts.

Sample of a zemindar's village account.

APPENDICES.

Abstract of Surveyed and Assessed Area in Acres of District of Rungpore in 1872-73.

Serial number of Pergunnahs.	Names of Pergunnahs.	Cultivated.			Uncultivated.			Total area assessed.	Assessment.			
		Irrigated,—by private individuals.	Unirrigated.	Total.	Grazing lands.	Culturable.	Unculturable waste.		Gross amount.	Rate per acre on cultivation.	Rate per acre on culturable land.	Rate per acre on total area of settlement.
									Rs.	Rs.	Rs.	Rs.
1	Allehaut	.....	8,246 0 0	8,246 0 0	392 1 29	950 2 38	5,662 2 35	15,251 3 22	10,420	1 4 2	1 1 4	0 10 11
2	Amdohur	21 1 10	14,152 2 14	14,173 3 24	14 0 0	572 0 2	2,013 1 28	16,773 1 14	10,240	0 11 6	0 11 1	0 9 9
3	Andua	.....	13,026 3 33	13,026 3 33	436 0 0	1,453 1 37	10,348 1 18	25,264 3 8	17,882	1 5 11	1 3 2	0 11 3
4	Arshudpur ...	.....	238 0 0	238 0 0	.....	40 0 0	340 1 39	618 1 39	840	3 8 5	3 0 4	1 5 9
5	Baherbund ...	224 0 0	277,684 0 26	277,908 0 26	10,265 3 7	9,065 3 19	89,186 0 37	386,426 0 9	85,290	0 4 10	0 4 7	0 3 4
6	Bamundangah ...	.....	41,740 2 21	41,740 2 21	4,732 3 27	3,386 3 26	5,310 1 14	55,170 3 8	33,841	0 12 11	0 10 10	0 9 9
7	Buhumunkanda ...	.....	9,232 0 31	9,232 0 31	1 2 0	505 1 18	6,226 2 20	15,965 2 29	7,782	0 13 5	0 12 9	0 7 9
8	Bazidpur	.....	5,831 0 20	5,831 0 20	43 2 25	330 2 10	4,150 0 17	10,355 1 32	5,901	1 0 2	0 15 2	0 9 1
9	Bassutte	.....	11,258 2 21	11,258 2 21	793 1 0	696 3 12	2,865 2 14	15,614 1 7	4,864	0 6 10	0 6 1	0 4 10
10	Batasun	60 0 0	36,827 3 23	36,887 3 23	218 2 38	4,390 2 2	43,480 1 34	84,977 2 17	42,163	1 2 3	1 0 3	0 8 0
11	Bheturbund ...	187 0 0	76,374 2 32	76,561 2 32	5,119 1 32	15,925 2 39	29,280 2 24	126,887 2 7	24,919	0 5 2	0 4 1	0 3 1
12	Burobeela	.....	34,872 2 2	34,872 2 2	1,369 0 26	1,839 1 26	6,861 0 16	44,942 0 30	35,755	1 0 4	0 15 0	0 12 8
13	Byriparee	.....	7,265 0 0	7,265 0 0	52 0 21	35 0 17	2,997 0 7	10,349 1 5	988	0 2 2	0 2 1	0 1 5
14	Baresakhpala ...	.....	4,100 2 34	4,100 2 34	5 0 0	381 2 19	4,532 0 4	9,019 1 17	2,297	0 8 11	0 8 2	0 4 0
15	Cazirhat	.....	346,551 3 21	346,551 3 21	6,254 2 17	8,468 0 4	98,135 0 28	459,409 2 30	227,473	0 10 5	0 10 6	0 7 11

16	Curaibari ...	...	48	0	0	5,052	0	24	5,100	0	24	684	0	0	1,841	0	0	4,214	2	20	11,839	3	4	6,895	1	5	7	0	14	5	0	9	3
17	Coondy ...	...	131	3	24	68,981	0	0	69,112	3	24	803	0	36	4,270	0	35	22,011	3	21	96,198	0	36	63,952	0	13	9	0	13	7	0	10	7
18	Coonjghoraghat ...	...	.....			24	1	32	24	1	32	3	2	0	4	0	27	11	1	35	43	2	14	14	0	9	4	0	8	0	0	5	1
19	Edrakpur ...	...	.....			6,093	1	36	6,093	1	36	254	1	39	77	0	11	1,104	0	3	7,529	0	9	4,366	0	11	5	0	10	10	0	9	3
20	Islamabad ...	...	.....			10,709	0	32	10,709	0	32	2,204	0	12	1,967	2	1	10,215	3	37	25,096	3	2	2,444	0	3	7	0	2	7	0	1	6
21	Futtejungpur	...	.....			7,268	0	38	7,268	0	38	.....			401	0	35	2,333	3	11	10,003	1	4	13,098	1	12	10	1	11	3	1	4	11
22	Futtapur ...	...	.....			61,411	3	7	61,411	3	7	1,919	0	34	1,721	0	32	25,101	0	7	90,153	1	0	43,776	0	11	4	0	10	9	0	7	7
23	Gungnugur	...	.....			1,309	0	0	1,309	0	0	.....			.....			1,570	2	16	2,879	2	16	1,207	0	14	9	0	14	9	0	6	8
24	Kakenea ...	...	.....			90,421	3	33	90,421	3	33	4,339	1	10	2,745	3	30	62,539	1	21	160,046	2	14	67,870	0	12	0	0	11	1	0	6	9
25	Khas Taluk	...	.....			2,716	2	11	2,716	2	11	44	2	13	246	1	6	2,636	3	6	5,644	0	36	3,026	1	1	9	1	0	1	0	8	6
26	Khetlal ...	...	.....			556	0	0	556	0	0	.....			178	0	0	451	1	0	1,185	1	0	838	1	8	1	1	2	3	0	11	3
27	Khupy ...	...	.....			28,552	1	14	28,552	1	14	.....			.....			29,189	1	8	57,741	2	22	26,159	0	14	7	0	14	7	0	7	2
28	Krisnai ...	...	.....			161	0	1	161	0	1	.....			.....			157	0	2	318	0	3	275	1	11	3	1	11	3	0	13	10
29	Mashta ...	...	.....			6,956	2	39	6,956	2	39	305	0	0	411	0	0	1,789	3	12	9,462	2	11	5,822	0	13	4	0	12	1	0	9	10
30	Mooktipur	...	.....			22,036	0	27	22,036	0	27	4,203	1	10	1,454	1	0	2,459	2	10	30,153	1	7	9,750	0	7	0	0	5	7	0	5	2
31	Munthona	...	.....			30,777	2	28	30,777	2	28	465	0	27	3,546	2	22	30,286	3	12	65,076	1	9	27,012	0	14	0	0	12	5	0	6	6
32	Mymuntpur	...	.....			1,542	0	19	1,542	0	19	54	3	10	6	1	10	2,046	1	30	3,649	2	29	1,573	1	0	3	0	15	8	0	6	10
33	Oodasee ...	...	.....			7,431	1	23	7,431	1	23	232	2	31	377	1	31	2,822	2	16	10,864	0	21	5,109	0	11	0	0	10	2	0	7	6
34	Panga ...	...	.....			39,060	0	1	39,060	0	1	.....			1,408	0	34	3,726	0	15	44,194	1	10	16,504	0	6	9	0	6	6	0	5	9
35	Pateeladuho	...	.....			131,797	2	32	131,797	2	32	7	0	6	32,683	0	7	115,731	0	0	280,218	3	5	40,802	0	4	11	0	3	11	0	2	2
36	Peree ...	...	.....			3,773	0	35	3,773	0	35	109	0	22	133	0	0	1,620	2	27	5,636	0	4	5,313	1	6	3	1	5	2	0	15	0
37	Pereekhalisa	...	.....			733	1	0	733	1	0	70	2	9	296	0	0	571	3	22	1,671	2	31	1,295	1	12	11	1	2	10	0	12	4
38	Poladosi ...	...	.....			17,478	3	18	17,478	3	18	388	2	29	1,070	0	34	18,409	1	35	37,347	0	36	18,534	1	0	11	0	15	7	0	7	11
39	Pyrabund ...	...	.....			23,094	0	23	23,094	0	23	24	2	12	1,288	0	14	1,425	2	28	25,832	1	37	23,667	1	0	4	0	15	6	0	14	3
40	Pyka ...	...	.....			4,419	3	16	6,419	3	16	7	3	0	98	3	20	835	3	1	7,362	0	37	4,650	0	11	7	0	11	4	0	10	1
41	Rokunpur ...	...	.....			2,819	3	36	2,819	3	36	.....			366	0	39	2,122	3	6	5,309	0	1	3,288	1	2	7	1	0	6	0	9	10

Abstract of Surveyed and Assessed Area in Acres of District of Rungpore in 1872-73.—(Continued.)

Serial number of Pergunnahs.	Names of Pergunnahs.	Cultivated.			Uncultivated.			Total area assessed.	Assessment.			
		Irrigated,—by private individuals.	Unirrigated.	Total.	Grazing lands.	Culturable.	Unculturable waste.		Gross amount.	Rate per acre on cultivation.	Rate per acre on culturable land.	Rate per acre on total area of settlement.
									Rs.	Rs.	Rs.	Rs.
42	Sherepore	.....	647 3 34	647 3 34	24 0 0	14 1 37	13 0 0	699 1 31	·590	0 14 6	0 13 9	0 13 6
43	Sakerguzaree ...	.....	4,402 2 25	4,402 2 25	.....	298 1 25	3,340 2 1	8,041 2 11	2,564	0 9 3	0 8 8	0 5 1
44	Surhutto	16 0 0	8,582 2 29	8,598 2 29	546 0 24	918 0 27	3,823 1 0	13,886 1 0	6,820	0 12 8	0 10 10	0 7 9
45	Suroppur	.....	27,980 1 31	27,980 1 31	1,268 0 26	1,589 1 4	6,699 0 37	37,537 0 18	24,625	0 14 0	0 12 9	0 10 5
46	Tappa	.....	33,111 3 27	33,111 3 27	1,355 3 22	865 0 24	27,331 2 2	62,664 1 35	25,502	0 12 3	0 11 7	0 6 6
47	Toolseeghat ...	.....	4,745 0 25	4,745 0 25	779 3 36	420 2 14	676 3 24	6,622 2 19	2,979	0 10 0	0 8 0	0 7 2
48	Warigacha ...	.....	5,437 0 22	5,437 0 22	29 3 3	55 0 10	2,128 2 6	7,650 2 1	3,242	0 9 6	0 9 4	0 6 9
	Total ...	688 0 34	1,549,489 0 31	1,550,177 1 25	49,823 2 33	108,795 0 38	700,689 0 6	2,409,485 1 22	974,088	0 8 5	0 9 1	0 6 5
	Deduct on account of double entry in Survey Register	.....	.....	.....	.....	.....	98,316 2 11	98,316 2 11	.....	.....	.....	.....
	Balance	688 0 34	1,549,489 0 31	1,550,177 1 25	49,823 2 33	108,795 0 38	602,372 1 35	2,311,168 3 11	.....	.....	.....	.....

Pergunnahs transferred from Bogra to Rungpore.

1	Cabilpur	.....	5,366 2 38	5,366 2 38	268 1 19	648 3 19	1,753 1 18	8,037 1 14	5,680	1 0 11	0 14 5	0 11 3
2	Bohomunkunda ...	.....	225 2 4	225 2 4	20 2 0	11 0 0	442 3 0	699 3 4	570	2 8 4	2 3 5	0 13 0

3	Khamar Mehal ...	.....	7,028	1 39	7,028	1 39	.....	.....	336	0 3	7,364	2 2	2,361	0 5 4	0 5 4	0 5 1
4	Bubonpur	.....	606	0 25	606	0 25	.....	.....	.....		606	0 25	443	0 11 8	0 11 8	0 11 8
5	Muktipur	.....	4,601	3 0	4,601	3 0	106	2 0	32	2 16	480	2 20	5,221	1 36	1,864	0 6 5	0 6 3	0 5 8
6	Sultanpur	.....	1,391	0 0	1,391	0 0	40	0 0	83	0 0	181	1 8	1,695	1 8	584	0 6 8	0 6 2	0 5 6
7	Khas Taluk ...	.....	78	0 34	78	0 34	13	0 0	10	0 0	27	3 36	129	0 30	124	1 9 5	1 5 9	0 15 4
8	Bazidpur	.....	378	2 6	378	2 6	208	0 0	158	3 27	225	2 21	971	0 14	603	1 9 6	0 13 5	0 10 4
9	Palasbari	.....	6,500	0 0	6,500	0 0	.....	.....	856	2 16	7,356	2 16	3,086	0 7 7	0 7 7	0 6 8
10	Sekhsahur ...	.....	6,321	3 2	6,321	3 2	40	0 0	446	3 8	4,757	1 20	11,565	3 30	3,765	0 9 6	0 8 10	0 5 2
11	Burisakhpala ...	.....	3,923	1 6	3,923	1 6	70	0 0	20	0 0	77	1 24	4,090	2 30	2,446	0 9 11	0 9 9	0 9 6
12	Kunjghoraghat ...	.....	400	0 0	400	0 0	.....	.....	29	0 19	429	0 19	1,556	3 14 2	3 14 2	3 10 0
13	Mymuntpur ...	.....	951	2 8	951	2 8	3	0 0	.....	.....	4	0 0	958	2 8	504	0 8 9	0 8 9	0 8 9
	Total ...	.....	37,773	0 2	37,773	0 2	769	1 19	1,411	0 30	9,172	0 25	49,125	2 36	23,586	0 9 11	0 9 11	0 7 8
	Grand Total ...	688 0 34	1,587,262	0 33	1,587,950	1 27	50,593	0 12	110,206	1 28	611,544	2 20	2,360,294	2 7	99,764	0 10 0	0 9 1	0 9 0
	Deduct on account of 20,000 Upenchowkees ...	.....	.....		.....		.....		.....		166,666	0 0	166,666	0 0				
	Balance	688 0 34	1,587,262	0 33	1,587,950	1 27	50,593	0 12	110,206	1 28	444,878	2 20	2,193,628	2 7				
	Add on account of 20,000 Upenchowkees	.....	150,000	0 0	150,000	0 0	1,500	0 0	2,500	0 0	12,666	0 0	166,666	0 0				
	Total ...	688 0 34	1,737,262	0 33	1,737,950	1 27	52,093	0 12	112,706	1 28	457,544	2 20	2,360,294	2 7	997,673	0 8 5	0 7 9	0 6 9

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GOPAL CHUNDER DASS,

Special Deputy Collector.

APPEN

Abstract Statement of Part III.D (Agriculture).—

Serial number.	Pergunnahs.	Area of Rainy Season Crops in acres.					
		Rice.	Fibres.	Indigo.	Sugar.	Vegetables.	Total.
	District Rungpore.						
1	Allihaut	5,664 1 6	1,047 2 15	.....	159 3 3	.....	6,871 2 24
2	Amdohur	12,646 3 34	297 1 9	.....	.....	199 1 6	13,143 2 9
3	Andua	10,077 2 6	957 0 0	110 0 0	161 0 0	6 1 23	11,411 3 29
4	Arshadpore	200 0 0	6 0 0	4 0 0	.....	5 0 0	215 0 0
5	Baharbund	181,620 3 12	16,216 1 38	9 3 17	.....	2,222 0 0	200,069 0 27
6	Bamundanga	34,550 1 12	2,960 2 30	90 0 0	.....	360 1 0	37,961 1 2
7	Bohomunkonda ...	7,385 0 20	247 1 24	.....	51 1 19	184 1 13	7,868 0 36
8	Bazedpur	3,990 3 29	382 0 0	.....	17 2 0	106 3 0	4,506 0 29
9	Bassutty	7,071 2 21	626 0 0	.....	.. ..	86 0 0	7,783 2 21
10	Battasun	23,505 1 7	2,655 2 21	1,298 2 20	1,442 3 29	382 3 24	29,285 1 21
11	Bheturbund	53,227 1 15	4,719 1 10	30 0 0	12 0 0	277 0 0	58,265 2 25
12	Burobeela	30,358 2 24	706 0 12	67 1 6	546 2 35	193 2 7	31,872 2 4
13	Baireeperee	5,776 2 10	424 1 0	17 2 0	120 2 36	115 2 5	6,454 2 11
14	Burisakpalla	3,268 0 1	118 0 15	.....	53 0 0	141 2 14	3,580 2 30
15	Cazirhaut	226,909 2 36	34,556 2 38	2,433 3 35	3,707 3 38	5,241 3 1	272,850 0 28
16	Caribary	3,643 2 2	177 0 0	.....	224 2 0	67 0 22	4,112 0 24
17	Coondy	51,886 1 13	1,725 0 30	2,840 1 29	641 3 27	1,211 2 8	58,305 1 27
18	Kunjghoraghat ..	18 0 34	.....	.....	.....	1 0 0	19 0 34
19	Edrakpur	5,122 1 26	242 1 10	.....	.....	33 2 0	5,398 0 26
20	Islamabad	10,215 1 14	75 0 0	.....	.....	81 1 0	10,370 2 24
21	Futtejungpur	4,581 0 22	817 2 22	2 0 0	39 3 20	57 2 16	5,498 1 0
22	Futtepur	46,510 3 4	3,780 2 14	632 0 0	.....	263 3 19	51,187 0 37
23	Gangnugur	1,130 0 0	115 0 0	.....	11 0 0	14 0 0	1,270 0 0
24	Kakanea	68,572 2 21	4,002 0 11	578 2 5	241 0 17	683 2 13	74,137 3 27
25	Khas Taluk	2,270 2 22	99 1 27	5 2 10	54 1 30	49 1 5	2,479 0 14
26	Khottal	455 0 0	.....	.....	.....	.....	455 0 0
27	Khupy	22,301 1 14	2,185 0 0	.....	48 0 0	102 0 0	24,636 1 14
28	Krisnai	135 0 1	.....	.....	.....	12 0 0	147 0 1
29	Masta	5,992 3 27	75 0 0	15 0 0	136 0 0	38 0 0	6,256 3 27
30	Mooktipur	15,294 1 28	1,598 2 0	.....	92 0 0	162 0 0	17,106 3 26
31	Monthuna	22,397 1 37	1,593 0 8	615 0 0	6 1 19	81 3 30	24,693 3 14
32	Mymuntpur	1,176 0 7	196 3 16	.....	43 3 5	.....	1,416 2 28
33	Oodasee	5,189 1 20	419 2 39	77 2 30	.....	150 3 26	5,837 2 35
34	Panga	35,988 2 29	2,018 1 38	.....	31 0 0	2 0 9	38,039 3 36

DIX III.

1. *Crops cultivatted in acres, actual and approximate.*

Area of Dry Season Crops in acres.					Homestead lands.	Grand Total.
Wheat.	Other food-grains.	Oil-seeds.	Tobacco.	Total.		
222 0 0	140 0 10	631 3 34	346 1 3	1,340 1 16	34 0 0	8,246 0 0
47 0 0	217 2 25	638 2 31	125 3 39	1,029 1 15	1 0 0	14,173 3 24
385 1 33	89 2 0	862 0 7	268 0 0	1,605 0 0	10 0 4	13,026 3 33
3 0 0	5 0 0	10 0 0	5 0 0	23 0 0	.....	238 0 0
14,038 0 25	9,542 1 0	9,710 3 20	3,810 1 10	37,101 2 15	40,737 2 24	277,908 0 26
74 0 0	665 2 5	803 2 0	2,236 1 14	3,779 1 19	.....	41,740 2 21
15 2 21	501 3 33	358 0 24	1 3 0	877 1 28	486 2 7	9,232 0 31
16 3 16	540 2 10	329 1 8	122 0 0	1,008 2 34	316 0 37	5,831 0 20
575 0 0	506 0 0	539 0 0	332 0 0	1,952 0 0	1,523 0 0	11,258 2 21
334 3 12	698 3 2	4,379 2 24	1,292 2 25	6,705 3 23	896 2 19	36,887 3 23
946 2 16	3,418 1 34	5,057 3 5	484 0 0	9,906 3 15	8,389 0 32	76,561 2 32
340 0 36	393 1 15	1,115 1 15	258 1 24	2,107 1 10	892 2 28	34,872 2 2
6 0 0	260 2 0	290 2 4	204 3 37	762 0 1	48 1 28	7,265 0 0
.....	162 2 5	149 1 29	2 0 0	313 3 34	206 0 10	4,100 2 34
5,283 2 37	10,723 3 4	16,431 2 7	31,858 3 19	64,298 0 17	9,251 2 16	346,551 3 21
148 0 0	228 2 0	334 0 0	143 2 0	854 0 0	134 0 0	5,100 0 24
1,114 0 33	2,238 3 0	3,515 2 5	2,762 2 32	9,631 0 30	1,176 1 2	69,112 3 19
1 0 0	0 0 38	2 0 0	.....	3 0 38	2 0 0	24 1 32
92 0 0	32 2 10	225 0 0	75 2 0	425 0 0	270 1 10	6,093 1 36
.....	124 0 0	117 0 0	.....	241 0 0	97 2 18	10,709 0 32
39 0 0	129 0 2	447 3 30	488 2 0	1,104 1 32	665 2 6	7,268 0 38
1,183 3 22	1,553 1 23	3,106 2 18	3,119 0 23	8,963 0 6	1,261 2 4	61,411 3 7
.....	15 0 0	24 0 0	.....	39 0 0	.....	1,309 0 0
1,373 1 5	5,180 3 4	2,721 0 35	5,859 1 7	15,134 2 11	1,149 1 35	90,421 0 33
16 1 0	37 2 11	54 0 15	26 2 3	134 1 29	103 0 8	2.716 2 11
.....	.....	80 0 0	.....	80 0 0	21 0 0	559 0 0
504 0 0	500 0 0	1,483 0 0	1,000 0 0	3,487 0 0	429 0 0	28,552 1 14
.....	.....	14 0 0	.....	14 0 0	.....	161 0 1
3 0 0	86 0 0	253 0 0	16 0 0	358 0 0	341 3 12	6,956 2 39
466 0 0	368 0 0	694 0 0	260 2 0	1,788 2 0	5,140 3 1	22.036 0 27
1,322 1 7	63 0 0	1,337 0 31	2,338 3 35	5,031 1 34	1,022 1 20	30,777 2 28
.....	17 0 0	93 1 31	.....	110 1 31	15 0 0	1,542 0 19
331 0 0	309 0 0	385 2 0	501 0 32	1,526 2 32	66 3 36	7,431 1 23
170 0 0	161 0 0	641 0 25	22 3 20	1,015 0 5	5 0 0	39,060 0 1

APPEN

Serial number.	Pergunnahs.	Area of Rainy Season Crops in acres.					
		Rice.	Fibres.	Indigo.	Sugar.	Vegetables.	Total.
	Rungpore.—(Contd.)						
35	Pateladuho	119,891 1 7	4,184 2 38	.....	67 0 0	129 0 0	124,272 0 5
36	Paree	2,966 1 34	191 2 0	.....	79 2 0	19 0 0	3,256 1 34
37	Pareekhalisa	587 2 20	20 0 0	.....	57 0 0	8 0 10	672 2 30
38	Poladosy	12,653 1 18	1,772 2 0	22 2 0	390 2 0	223 0 0	15,061 3 18
39	Pyerabund	17,694 2 2	877 3 2	186 2 10	228 0 0	252 1 5	19,239 0 9
40	Pyeka	5,263 3 1	335 2 33	20 0 0	91 3 19	147 2 1	5,858 3 14
41	Rokunpur	2,216 3 23	46 0 20	88 0 29	156 0 0	27 0 2	2,534 0 34
42	Sheropur	539 0 34	29 0 0	.....	.....	4 0 0	572 0 34
43	Shuker Guzaree ...	3,731 1 2	.....	.....	.....	170 2 3	3,901 2 5
44	Surhutto	6,784 1 17	421 0 0	39 0 3	185 0 0	115 0 0	7,544 1 20
45	Suruppur	23,646 3 20	15 0 8	992 2 0	224 2 26	334 0 17	25,213 0 31
46	Tappa	19,023 2 35	3,044 3 4	826 2 0	1,112 1 5	546 1 34	24,553 2 38
47	Toolseeghaut	3,505 2 28	500 2 14	.....	6 1 28	64 3 33	4,077 2 23
48	Warcegacha	4,453 1 13	316 1 15	.....	.....	14 0 30	4,783 3 18
	Total ...	1,132,101 3 6	96,855 3 31	11,002 2 24	10,501 0 30	14,588 0 16	1,265,049 2 33

PERGUNNAHS TRANSFERRED

1	Cabilpur	3,994 3 27	237 0 0	.....	254 2 32	131 0 0	4,617 2 19
2	Bohonumkonda ...	189 2 4	4 0 0	.....	5 0 0	4 0 0	202 2 4
3	Khamar Mehal ...	6,028 1 39	400 0 0	.....	.....	.....	6,428 1 39
4	Bubunpore	520 0 25	25 0 0	.....	5 0 0	4 0 0	554 0 25
5	Mooktipur	4,034 0 0	225 0 0	.....	.....	2 2 0	4,261 2 0
6	Sultanpur	961 0 0	78 0 0	.....	93 0 0	22 0 0	1,154 0 0
7	Khas Taluk	41 1 34	11 0 0	.....	2 0 0	3 0 0	57 1 34
8	Bazedpur	240 2 6	17 0 0	.....	3 0 20	9 2 20	279 1 6
9	Pulasbary	5,300 0 0	480 0 0	.....	.....	.....	5,780 0 0
10	Sicksuhur	5,630 3 2	121 0 0	.....	86 0 0	64 1 0	5,902 0 2
11	Boresakpala	3,094 0 28	276 1 18	.....	143 0 0	38 0 0	3,551 1 6
12	Kunjghoraghat ...	350 0 0	20 0 0	.....	5 0 0	.....	375 0 0
13	Mymuntpur	770 2 8	69 0 0	.....	16 0 0	10 0 0	865 2 8
	Total ...	31,164 2 13	1,963 0 18	.....	612 3 12	288 1 20	3,428 3 23
	On account of 20,000 invalid rent-free tenures.	100,000 0 0	18,750 0 0	2,300 0 0	9,350 0 0	350 0 0	130,750 0 0
	Grand Total ...	1,263,266 1 19	117,569 0 9	13,302 2 24	20,464 0 8	15,224 1 36	1,429,830 2 16

DIX III.—(Continued.)

Area of Dry Season Crops in acres.					Homestead lands.	Grand Total.
Wheat.	Other food-grains.	Oil-seeds.	Tobacco.	Total.		
177 0 0	1,332 0 0	4,255 3 6	181 0 0	5,945 3 6	1,579 3 21	131,797 2 32
50 2 0	74 2 0	177 0 31	111 2 0	373 2 31	143 0 10	3,773 0 35
.....	2 0 0	25 0 0	1 3 0	28 3 0	31 3 10	733 1 0
22 2 0	678 0 0	1,218 2 0	27 2 0	1,946 2 0	470 2 0	17,478 3 18
261 3 16	1,436 2 26	872 0 8	513 1 1	3,103 3 11	751 1 3	23,094 0 23
.....	124 1 3	187 1 20	102 3 35	414 2 18	146 1 24	6,419 2 17
6 0 0	34 0 0	183 0 0	21 0 0	244 0 0	41 3 2	2,819 3 36
3 3 0	21 0 0	24 0 0	9 0 0	57 3 0	18 0 0	647 3 34
.....	.....	501 0 20	.....	501 0 2	.....	4,402 2 25
129 0 0	172 0 18	278 0 28	270 0 3	849 1 9	205 0 0	8,598 2 29
184 0 12	386 3 2	853 2 35	1,017 0 2	2,441 2 11	325 2 29	27,980 1 31
849 3 28	173 2 27	1,120 2 14	4,727 3 28	6,872 0 17	1,686 0 12	33,111 3 27
15 3 14	45 1 17	201 0 29	212 0 2	474 2 22	193 0 20	4,745 1 25
64 2 30	197 3 10	203 2 8	130 3 20	595 3 28	56 1 16	5,437 1 22
30,817 2 3	43,607 3 14	66,917 3 27	65,289 0 14	206,632 1 18	78,495 1 14	1,550,177 1 25

FROM BOGRA TO RUNGPORE.

23 0 0	161 0 0	186 0 17	118 3 12	488 3 29	260 0 30	5,366 2 38
.....	5 0 0	8 0 0	1 0 0	14 0 0	9 0 0	225 2 4
100 0 0	100 0 0	200 0 0	200 0 0	600 0 0	.....	7,028 1 39
.....	.....	22 0 0	4 0 0	26 0 0	26 0 0	606 0 25
.....	59 3 0	84 0 0	187 2 0	331 1 0	9 0 0	4,601 3 0
31 0 0	30 0 0	71 0 0	64 0 0	196 0 0	41 0 0	1,391 0 0
4 0 0	5 0 0	3 0 0	2 0 0	14 0 0	6 3 0	78 0 34
.....	34 0 0	35 2 0	.....	69 2 0	29 3 0	377 2 6
110 0 0	115 0 0	215 0 0	280 0 0	720 0 0	.....	6,300 0 0
24 2 0	101 0 0	127 2 0	38 2 0	291 2 0	128 1 0	6,321 3 2
.....	19 0 0	205 0 0	10 0 0	234 0 0	138 0 0	3,923 1 6
.....	5 0 0	10 0 0	10 0 0	25 0 0	.....	400 0 0
.....	.....	60 0 0	.....	60 0 0	26 0 0	951 2 8
292 2 0	634 3 0	1,227 0 17	915 3 12	3,070 0 29	673 3 30	37,773 0 2
4,000 0 0	5,000 0 0	5,000 0 0	5,000 0 0	19,000 0 0	250 0 0	150,000 0 0
35,110 0 30	49,242 2 14	73,145 0 4	71,204 3 26	228,702 1 34	79,417 0 17	1,737,950 1 [illegible]

GOPAL CHUNDER DASS,
Special Deputy Collector.

APPENDIX V.

Abstract Statement of Stock 2.

Serial Number.	Name of the District.	Name of the Pergunnah.	Cows and bullocks.	Horses.	Ponies.	Donkeys.	Sheep and goats.	Pigs.	Carts.	Ploughs.	Boats.	Buffaloes.
1	Rungpore	Allihat	8,734	14	3	...	698	3	2	2,596	96	.....
2	Ditto	Amdohur	14,742	.....	.....	...	1,566	.....	.....	4,707	12	.....
3	Ditto	Audna	11,623	4	7	...	1,251	.....	25	2,889	71	3
4	Ditto	Arshudpur	250	.....	.....	...	30	.....	7	78	.....	.....
5	Ditto	Baherbund	272,639	5	183	...	27,484	280	35	84,941	684	.....
6	Ditto	Bamundanga	43,599	5	9	...	7,062	.....	196	14,072	.....	.....
7	Ditto	Bamunkunda	9,156	29	7	...	823	.....	34	2,759	264	77
8	Ditto	Bazidpore	5,929	4	.....	...	648	43	.....	1,883	87	.....
9	Ditto	Basretti	12,842	.....	13	...	2,603	36	2	3,952	67	.....
10	Ditto	Batasun	37,539	5	3	...	5,174	5	95	11,032	1	.....
11	Ditto	Bheterbund	75,958	37	23	...	11,038	272	23	27,445	326	254
12	Ditto	Barobila	32,352	6	3	...	3,607	.....	27	7,189	4	.....
13	Ditto	Byreparee	3,867	.....	.....	...	316	.....	.....	1,262	1	.....
14	Ditto	Boresakpala	4,013	8	12	...	780	.....	.....	1,308	63	.....
15	Ditto	Cazirhat	384,109	205	238	...	39,983	305	2,054	109,234	218	685
16	Ditto	Coraibari	6,358	5	3	...	1,206	.....	.....	1,521	.....	.....
17	Ditto	Coondy	60,398	57	58	...	13,335	23	779	24,084	15	.....
18	Ditto	Cung Ghoraghat	27	.....	.....	...	14	.....	.....	8	.....	.....
19	Ditto	Edrakpore	5,711	6	2	...	554	.....	.....	2,136	19	.....
20	Ditto	Islamabad	9,815	.....	.....	...	877	.....	.....	3,646	8	.....
21	Ditto	Futtehgungapore	7,090	1	2	...	591	.....	1	2,420	.....	.....
22	Ditto	Futtehpore	63,860	17	64	...	9,895	74	175	20,555	72	.....
23	Ditto	Gungnagur	1,012	.....	.....	...	123	.....	.....	430	.....	.....
24	Ditto	Kankina	105,674	41	40	....	21,568	395	486	29,770	128	157
25	Ditto	Khas Taluq	3,320	8	3	...	526	.....	.....	624	35	.....
26	Ditto	Khetlal	580	.....	.....	...	115	.....	.....	173	.....	.....
27	Ditto	Khupi	29,210	.....	.....	...	10,200	.....	.....	9,492	.....	.....
28	Ditto	Krisnai	149	.....	.....	...	33	.....	.....	54	.....	.....
29	Ditto	Mashta	6,612	2	1	...	464	.....	42	2,314	.....	.....
30	Ditto	Mooktipore	22,774	33	5	...	2,306	283	.....	7,291	57	.....
31	Ditto	Munthana	22,325	177	103	45	7,285	142	412	10,488	59	.....
32	Ditto	Maimantpore	2,161	4	4	...	322	.....	.....	513	20	.....
33	Ditto	Oodasi	7,399	4	6	...	1,198	40	40	2,144	3	.....
34	Ditto	Panga	49,554	.....	21	...	12,277	58	28	16,140	37	17

35	Ditto	...	...	...	Patiladaha	...	...	...	...	...	129,489	206	203	1	21,238	190	607	43,573	2,571	1,439
36	Ditto	...	...	...	Pari	...	...	...	...	...	4,287	2	.....	...	584	.....	.....	1,278	24	.....
37	Ditto	...	...	...	Pari Khalisa	...	...	...	...	...	745	.....	.....	...	157	.....	.....	253	.....	.....
38	Ditto	...	...	...	Poladasi	...	...	...	...	...	15,830	45	3	...	1,874	.....	.....	5,825	8	198
39	Ditto	...	...	...	Pyrabund	...	...	...	...	...	22,037	4	10	...	1,877	.....	15	7,690	35	3
40	Ditto	...	...	...	Pyka	...	...	...	...	...	6,247	2	.....	...	772	.....	.....	2,084	12	.....
41	Ditto	...	...	...	Rokenpore	...	...	...	...	...	2,664	.....	.....	...	295	.....	.....	595	.....	.....
42	Ditto	...	...	...	Sherpore	...	...	...	...	...	1,015	.....	.....	...	118	.....	.....	214	.....	.....
43	Ditto	...	...	...	Shuker Guzari	...	...	...	...	...	4,093	.....	.....	...	557	.....	.....	1,340	54	.....
44	Ditto	...	...	...	Surhutto	...	...	...	...	...	11,211	2	1	...	1,772	.....	5	2,775	.....	.....
45	Ditto	...	...	...	Soruppore	...	...	...	...	...	33,051	38	26	...	1,556	.....	113	9,336	.....	.....
46	Ditto	...	...	...	Tappa	...	...	...	...	...	38,525	28	19	...	8,278	83	281	10,635	33	2
47	Ditto	...	...	...	Tulseghat	...	...	...	...	...	4,954	2	3	...	483	.....	.....	1,533	43	.....
48	Ditto	...	...	...	Warigacha	...	...	...	...	...	5,169	2	4	...	1,457	.....	.....	1,715	6	.....
							Total	...	...		1,600,648	1,008	1,082	46	217,070	2,232	5,531	498,315	5,143	2,835

PERGUNNAHS TRANSFERRED FROM BOGRA.

1	Ditto	...	...	...	Cabulpore	...	...	...	...	...	5,606	2	... ..	...	767	.....	1	1,773	5	.....
2	Ditto	...	...	...	Bahamunkunda	...	...	...	...	...	299	4	.....	...	51	67	.....	75	.....	.....
3	Ditto	...	...	...	Khamas Mehal	...	...	...	...	...	7,130	.....	.....	...	365	.....	11	2,342	.....	.....
4	Ditto	...	...	...	Bobunpore	...	...	...	...	...	588	.....	.....	...	50	.....	.....	192	.....	.....
5	Ditto	...	...	...	Mooktipore	...	...	...	...	...	4,607	1	1	...	284	.....	.....	1,530	12	.....
6	Ditto	...	...	...	Sultanpore	...	...	...	...	...	1,861	2	.....	...	179	.....	.....	462	.....	.....
7	Ditto	...	...	...	Khas Taluq	...	...	...	...	...	132	.....	.....	...	27	.....	.....	25	.....	.....
8	Ditto	...	...	...	Bazidpore	...	...	...	...	...	358	.....	.....	...	109	.....	10	118	.....	.....
9	Ditto	...	...	...	Polasbari	...	...	...	...	...	6,624	.....	.....	...	900	.....	20	2,165	.....	.....
10	Ditto	...	...	...	Sekh Sohur	...	...	...	...	...	7,176	18	7	...	775	.....	.....	2,040	36	.....
11	Ditto	...	...	...	Boresakpala	...	...	...	...	...	3,806	3	2	...	362	22	.....	1,282	.....	.....
12	Ditto	...	...	...	Kuny Ghoraghat	...	...	...	...	...	418	.....	.....	...	50	.....	10	113	.....	.....
13	Ditto	...	...	...	Maimantpore	...	...	...	...	...	1,011	.....	.....	...	92	.....	.....	337	.....	.....
							Total	...	...		39,616	30	10	...	4,011	89	58	12,454	53	.....
					On account of 20,000 invalid rent-free tenures.						125,000	.....	.....	...	20,000	.....	400	50,000	.....	.....
							Grand Total	...	...		1,765,264	1,038	1,092	46	241,081	2,321	5,989	560,769	5,196	2,835

XI.

GOPAL CHUNDER DASS,
Special Deputy Collector.

List of Estates which have been estimated by generalization.

No.	Names of Pergunnahs.	Names of Estates.	Cultivated. Un-irrigated.	Total.	Uncultivated waste.	Grand Total.
1	Andua ...	Rutia Nankar ...	500 0 0	500 0 0	40 3 22	540 3 22
1	Battasun ...	Battasun ...	8,000 0 0	8,000 0 0	7,991 0 9	15,991 0 9
1	Barohila ...	Hurrinarainpore ...	4,000 0 0	4,000 0 0	544 0 2	4,544 0 2
2	Ditto ...	Krishnapore ...	275 0 0	275 0 0	28 2 32	303 2 32
3	Ditto ...	Mundola Gari ...	200 0 0	200 0 0	80 0 23	280 0 23
		Total ...	4,475 0 0	4,475 0 0	652 3 17	5,127 3 17
1	Bairepary ...	Bairepary ...	5,000 0 0	5,000 0 0	821 0 0	5,821 0 0
1	Baresackpalla ...	Raigawn, 8 annas share	40 0 0	40 0 0	6 3 19	46 3 19
1	Cazirhat ...	Aeshdal ...	400 0 0	400 0 0	10 2 1	410 2 1
2	Ditto ...	Burogacha Talook ...	30 0 0	30 0 0	9 0 34	39 0 34
3	Ditto ...	Baburjhar Lot ...	4,000 0 0	4,000 0 0	498 0 27	4,498 0 27
4	Ditto ...	Barabund ...	1,000 0 0	1,000 0 0	601 3 23	1,601 3 23
5	Ditto ...	Chatnai ...	7,000 0 0	7,000 0 0	1,902 2 26	8,902 2 26
6	Ditto ...	Dewa ...	200 0 0	200 0 0	95 2 26	295 2 26
7	Ditto ...	Dunla ...	50 0 0	50 0 0	10 2 18	60 2 18
8	Ditto ...	Golkunda ...	90 0 0	90 0 0	7 2 14	97 2 14
9	Ditto ...	Hulhulia ...	1,000 0 0	1,000 0 0	214 3 33	1,214 3 33
10	Ditto ...	Hurwa, 7 annas share ...	700 0 0	700 0 0	72 2 2	772 2 2
11	Ditto ...	Jhoonagacha ...	50 0 0	50 0 0	10 1 35	60 1 35
12	Ditto ...	Kukhapara ...	3,000 0 0	3,000 0 0	114 1 0	3,114 1 0
13	Ditto ...	Kundul ...	900 0 0	900 0 0	163 3 22	1,063 3 22
14	Ditto ...	Kumargari ...	200 0 0	200 0 0	21 1 4	221 1 4
15	Ditto ...	Subulkhan ...	40 0 0	40 0 0	3 0 36	43 0 36
16	Ditto ...	Simulbari ..	900 0 0	900 0 0	69 2 28	969 2 28
17	Ditto ...	Simulbari ...	200 0 0	200 0 0	5 1 35	205 1 35
18	Ditto ...	Sindurna ...	30 0 0	30 0 0	5 1 38	35 1 38
19	Ditto ...	Sunderkhata ...	1,000 0 0	1,000 0 0	141 0 32	1,141 0 32
20	Ditto ...	Surodhun ...	5,000 0 0	5,000 0 0	554 1 16	5,554 1 16
21	Ditto ...	Kunukmoonjury ...	250 0 0	250 0 0	50 0 3	300 0 3
22	Ditto ...	Burobheta ...	30 2 2	30 2 2	.....	30 2 2
23	Ditto ..	Bohalipara ...	1,000 0 0	1,000 0 0	293 2 26	1,293 2 26
24	Ditto ...	Boragari ...	1,700 0 0	1,700 0 0	116 2 21	1,816 2 21
25	Ditto ...	Bhorakunda ...	45 0 0	45 0 0	6 0 29	51 0 29
26	Ditto ...	Bhadurkamar ...	50 0 0	50 0 0	8 1 2	58 1 20
27	Ditto ...	Dunla ...	60 0 0	60 0 0	8 3 10	68 3 10
28	Ditto ...	Dimla Talook ...	90 0 0	90 0 0	7 3 38	97 3 38
29	Ditto ...	Duba Achari ...	80 0 0	80 0 0	2 2 8	82 2 8
30	Ditto ...	Huldibari ...	31 0 2	31 0 2	.....	31 0 2
31	Ditto ..	Kalikapore ...	60 0 0	60 0 0	3 3 39	63 3 39
32	Ditto ...	Ditto Talook ...	30 0 0	30 0 0	2 2 25	32 2 25
33	Ditto ...	Kukhapara ...	50 0 0	50 0 0	7 2 34	57 2 34
34	Ditto ...	Mesrekunda ...	40 0 0	40 0 0	4 3 39	44 3 39
35	Ditto ...	Shukerduho ...	40 0 0	40 0 0	7 3 10	47 3 10
36	Ditto ...	Cazirhat, 4½ annas share	1,800 0 0	1,800 0 0	65 0 7	1,865 0 7
37	Ditto ...	Buroduho ...	170 0 0	170 0 0	19 0 22	189 0 22
38	Ditto ...	Chapkhan ...	7,000 0 0	7,000 0 0	566 0 6	7,566 0 6
39	Ditto ...	Dolna ...	200 0 0	200 0 0	64 0 38	264 0 38
40	Ditto ...	Gomnati ...	1,500 0 0	1,500 0 0	527 2 33	2,027 2 33
41	Ditto ...	Nijpara ...	1,000 0 0	1,000 0 0	68 2 7	1,068 2 7
		Total ...	41,016 2 4	41,016 2 4	6,345 0 7	47,361 2 11
1	Kuraibari ...	Kuraibari, 8 annas share	1,100 0 0	1,100 0 0	83 3 31	1,183 3 31
1	Coondy ...	Lukhipore ...	600 0 0	600 0 0	50 0 6	650 0 6
2	Ditto ...	Coondy, 3½ annas share	53 2 37	53 2 37	.....	53 2 37
3	Ditto ...	Ditto, 7 annas share ...	300 0 0	300 0 0	92 0 18	392 0 18
		Total ...	953 2 37	953 2 37	142 0 24	1,095 3 21
1	Edrakpore ...	Narainpore ...	50 0 0	50 0 0	3 1 18	53 1 18

List of Estates which have been estimated by generalization.—(Continued.)

No.	Names of Pergunnahs.	Names of Estates.	Cultivated. Un-irrigated.	Total.	Uncultivated waste.	Grand Total.
1	Futtehpore ...	Chubeshazaree ...	600 0 0	600 0 0	60 1 10	660 1 10
20	Ditto ...	Keshorpore Talook ...	200 0 0	200 0 0	95 3 34	295 3 34
311	Ditto ...	Mohunallkhamar ...	2 1 14	2 1 14	.....	2 1 14
4	Ditto ...	Pathuk Sekhur ...	350 0 0	350 0 0	59 1 39	409 1 39
5	Ditto ...	Suttuntora ...	1,000 0 0	1,000 0 0	157 3 23	1,157 3 23
6	Ditto ...	Shechakandi ...	10 2 11	10 2 11	.....	10 2 11
7	Ditto ...	Hossein Nugur, 8 annas	150 0 0	150 0 0	16 3 0	166 3 0
8	Ditto ...	Junglepur ...	20 0 0	20 0 0	3 0 12	23 0 12
9	Ditto ...	Dhamur ...	10 2 10	10 2 10	.....	10 2 10
10	Ditto ...	Ditto ...	900 0 0	900 0 0	81 2 22	981 2 22
		Total ...	3,243 1 35	3,243 1 35	475 0 20	3,718 2 15
1	Kankina ...	Banurkura ...	1,300 0 0	1,300 0 0	214 3 17	1,514 3 17
2	Ditto ...	Ditto Talook ...	30 0 0	30 0 0	9 2 19	39 2 19
3	Ditto ...	Fulemari Talook ...	19 1 15	19 1 15	.....	19 1 15
4	Ditto ...	Gotamari Talook ...	60 0 0	60 0 0	19 3 24	79 3 24
5	Ditto ...	Golna, Kharij Jumma ...	175 0 0	175 0 0	41 1 10	216 1 10
6	Ditto ...	Ghoramara ...	100 0 0	100 0 0	35 2 19	135 2 19
7	Ditto ...	Tusbunder ...	2 0 30	2 0 30	.....	2 0 30
8	Ditto ...	Chunderpur ...	30 0 0	30 0 0	9 0 12	39 0 12
9	Ditto ...	Dulgram ...	9 1 11	9 1 11	.....	9 1 11
10	Ditto ...	Ditto ...	9 1 22	9 1 22	.....	9 1 22
11	Ditto ...	Gurulkhamar ...	40 0 0	40 0 0	13 3 0	53 3 0
12	Ditto ...	Gobindram Khamar ...	110 0 0	110 0 0	24 3 2	134 3 2
13	Ditto ...	Mudunpur ...	40 0 0	40 0 0	15 1 23	55 1 23
14	Ditto ...	Soulmari ...	80 0 0	80 0 0	12 2 38	92 2 38
		Total ...	2,005 0 38	2,005 0 38	397 0 4	2,402 1 2
1	Khupy ...	Khupy ...	20,000 0 0	20,000 0 0	17,693 1 28	37,693 1 28
1	Oodassi ...	Oodassi ...	1,700 0 0	1,700 0 0	349 3 35	2,049 3 35
1	Patiladaha ...	Chundorpara ...	125 0 0	125 0 0	23 1 35	148 1 35
2	Ditto ...	Arandabari ...	125 0 0	125 0 0	27 0 20	152 0 25
		Total ...	250 0 0	250 0 0	50 2 15	300 2 15
1	Pary ...	Churchora ...	1,100 0 0	1,100 0 0	320 2 16	1,420 2 16
2	Ditto ...	Salmara, 2 annas share	125 0 0	125 0 0	38 3 13	163 3 13
		Total ...	1,225 0 0	1,225 0 0	359 1 29	1,584 1 29
1	Pyrabund ...	Moradpore ...	80 0 0	80 0 0	4 2 10	84 2 10
1	Tappa ...	Gobrul Talook ...	50 0 0	50 0 0	0 2 26	50 2 26
1	Cabilpore ...	Ekberpore ...	1,200 0 0	1,200 0 0	401 0 2	1,601 0 2
2	Ditto ...	Sreerampore ...	200 0 0	200 0 0	31 2 30	231 2 30
		Total ...	1,400 0 0	1,400 0 0	432 2 32	1,832 2 32
1	Khamar Mehal ...	Sibpore ...	7,000 0 0	7,000 0 0	336 0 3	7,336 0 3
1	Mooktipore ...	Kewabari Khamar ...	150 0 0	150 0 0	41 3 1	191 3 1
2	Ditto ...	Nindasher Bheta ...	70 0 0	70 0 0	18 1 31	88 1 31
3	Ditto ...	Podumshur ...	4,000 0 0	4,000 0 0	336 0 13	4,336 0 13
		Total ...	4,220 0 0	4,220 0 0	396 1 5	4,616 1 5
1	Bazidpore ...	Tarduho ...	40 0 0	40 0 0	18 3 0	58 3 0
1	Pulasbari ...	Pulasbari ...	6,500 0 0	6,500 0 0	856 2 16	7,356 2 16
1	Baresackpala ...	Sona tola ...	400 0 0	400 0 0	27 1 24	427 1 24
1	Koonjghoraghat ...	Koonjghoraghat ...	400 0 0	400 0 0	29 0 19	429 0 19
		Grand Total ...	109,648 3 34	109,648 3 34	37,514 3 13	147,163 3 7

Gopal Chunder Dass,
Special Deputy Collector.

APPEN

Statement showing the

Names of Pergunnahs.	Names of Villages.	Assessment.	Area of assessment in square feet.	Bastubari or Khodbari.	Chadnibastu.	Bastu Lall.	Bastu Bala.	Bastu Kailaldola.
Kakenea	Bunchuck kist	Don ...	11,619	3 25	.....	.....	.....	.....
„	Bhotmaroi	„ ...	„	2 6	.....	.....	.....	.....
„	Binbina	„ ...	„	1 9	.....	.....	.....	.....
„	Somulbary	„ ...	„	.....	.....	.....	.....	.....
Suruppore	Ramnathpore	Bigha ...	25,200	1 8	.....	.....	.....	.....
Bazidpore	Rohmut	„ ...	„	.....	.....	.....	.....	.....
„	Singdanga	„ ...	„	2 4	.....	.....	.....	.....
Bogra	Kamdeb	„ ...	22,126	0 9	.....	.....	.....	.....
„	Gondaram	„ ...	„	2 7	.....	.....	.....	.....
„	Gopeenathpore	Bis. ...	287,638	.. ...	.....	.....	.....	.....
„	Kammohurety kist ...	Hal ...	221,260	0 28 per cent. for all kinds of land.				
Panga	Koorsamari	Don ...	11,236	4 08	.....	.....	.....	.....
„	Ratinadun	„ ...	„	Nineteen rates bearing no specific names				
„	Nakhonda	„ ...	„	Thirty-seven rates similarly varying				
„	Dhusmatta	„ ...	„	0 68	.....	.....	.....	.....
Poorbabhag ...	Habebgunge	„ ...	15,006	3 387	.....	.....	.....	.....
Burobeela	„	Bigha ...	21,830	.....	.....	.....	.....	.....
Cazirhaut	Akaskoori	Don ...	12,844	.....	.....	.....	.....	.....
„	Barroghuria	„ ...	„	4 5	.....	.....	.....	.....
				4 8				
Munthona	Mamdeb	„ ...	10,677	4 35	.....	.....	.....	.....
„	Nobunidass	„ ...	„	.....	.....	5 8	4 35	2 9
„	Runochundi	„ ...	„	5 8	.....	.....	.....	.....
„	Judoonath	„ ...	„	5 8	.....	.....	.....	.....
Bassuty	Nakhanda	„ ...	10,166	There are fifteen rates given for this				
„	Gopal	„ ...	„	The lands of this village are said to be				
„	Mohesmory	„ ...	„	2 25	.....	.....	.....	.....
„	Rampore	„ ...	„	10 rates	2 rates	.....	.....	.....
Battasun	„	Bigha ...	22,126	.....	.....	.....	.....	.....
Patiladuho ...	Bagachurer Khamar ...	„ ...	16,042	.....	.....	.....	.....	.....
Gyabari	Nolca	Bis. ...	176,917	.....	.....	.....	.....	.....
„	Audarejhar	„ ...	„	.....	.....	.....	.....	.....
Bheturbund ...	Kanozemoti	Hal ...	„	0 57	The rates of this and other according to the nature of '676 to '321, called Hardara;			
„	Ramkhana	Bigha ...	„					
Baharbund ...	Gyabiram	„ ...	26,676	2 28	.....	.....	.....	.....
„	Chapurhati	„ ...	„	0 825	.....	.....	.....	.....
„	Dhonarchur	„ ...	„	0 825	.....	.....	.....	.....
Kandi	Chundunpat	Don ...	„	0 825	.....	.....	.....	.....
„	Aulpur	„ ...	„	.....	.....	.....	.....	.....
Teppa	Huredass	„ ...	11,733	.....	.....	.....	.....	.....
Bagdoar	Aprokas	Bigha ...	26,569	1 74	.....	.....	.....	.....
Krisnai Taluq ...	Ruhimapur	„ ...	23,180	2 64	.....	.....	.....	.....
„	Meetapokhur	„ ...	„	.....	.....	.....	.....	.....
				0 47	.....	.....	.....	.....
Futtehpur ...	Gorarbhita	Don ...	10,506	1 54	.....	.....	.....	.....
Udasy	Kalichurn	„ ...	10,677	.....	.....	.....	.....	.....
Andua	Shahpur	„ ...	23,180	.....	.....	.....	.....	.....

DIX VIII.

different Rates of Rent.

Bastupalan.	Prejabarri.	Polie.	Khaer.	Balla.	Dol.	Daunga.	Ghairlackbhanga.	Tollabhanga.	Charura.	Bagat.	Chur.	Ballnchur.	Bhar.	Awul.
.....	.....	.....	.....	.....	...	...	...	.....	...	...	...	...	...	2 27
.....	2 27	.....	.....	.....	...	...	...	.....	...	...	...	...	...	1 9
.....	1 02	.....	.....	.....	0 32	0 4	...	.....	...	...	...	...	...	1 45
.....	.....	.....	.....	.....	...	...	...	.....	...	...	...	...	...	.....
1 5	.....	.....	.....	.....	...	...	...	.....	...	...	...	...	...	1 5
.....	.....	.....	.....	.....	...	...	...	.....	...	...	...	...	...	.....
.....	.....	.....	.....	.....	...	...	...	.....	...	...	...	...	...	.....
0 9	.....	.....	.....	.....	...	...	...	.....	0 6	0 2	...	...	...	.....
2 07	.....	.....	.....	.....	...	...	...	.....	...	2 07	...	...	...	.....
.....	.....	.....	.....	.....	...	...	...	.....	...	...	...	...	...	0 265
				0 51					...	...	...	...	...	.....
				0 425					...	...	...	...	...	.....
... ..	.....	.....	.....	0 34	...	...	...	.....	...	5 19	...	...	...	.....
from 1·448 to ·319														
from 2·21 to ·17														
.....	...	.....	.....	.....	...	...	...	.....	...	...	...	...	...	1 7
2 301	.....	.....	... ..	.....	...	...	...	.....	...	...	...	...	...	.....
.....	... ..	1 4	0 875	0 875	These were established as the uniform rates throughout the pergunnah after the decennial settlement by Mr. Hedge, who abolished the old rates.									
.....	.....	.....	.....	0 45	...	0 45	...	.....	...	...	...	...	...	1 5
				0 3	...	0 3	...	.....	...	...	...	...	...	1 8
														2 4
.....	.....	.....	.....	.....	...	...	...	.....	...	...	...	...	...	0 75
.....	.....	.....	.....	.....	...	...	...	0 54	0 54	...	...	...	...	2 0
.....	.....	.....	.....	.....	0 36	...	0 72	0 54	...	...	...	...	...	2 045
... ..	.....	.....	.....	.....	...	...	...	.....	...	0 36	...	0 18	...	.....
.....	.....	.....	.....	.....	...	...	...	.....	...	...	...	...	...	.....
village apparently independent of the quantity of the soil.														
lot tikka so much a don, and there are said to be no fixed rates.														
.....	.....	.....	.....	.....	...	...	...	2 rates	...	...	...	...	...	1 87
.....	.....	.....	.....	.....	...	...	...	.....	...	...	...	...	...	.....
.....	.....	1 38	0 86	These rates are given as the uniform rates of the Pergunnah.										
.....	2 85 and 2 37	The rates of this pergunnah are said to be Faslwari. Every village has its own rates according to the crops grown. In this village the rates are—onions 3, jute 1.												
.....	... ..	.....	.....	.....	...	...	...	.....	...	...	...	...	...	0 609
... ...	.....	.....	.....	.....	...	...	...	.....	...	...	...	...	...	0 435
villages pay so much a plough of from 10 to 11 bighas of land. The rates in this case are not to be variable the soil. An average rate of ·448 for all other lands; some of the villages have from three to four rates, some in addition have the awul, doem, &c., rates.														
.....	.....	.....	.....	.....	...	...	...	.....	...	...	...	...	...	.....
1 14	.....	.....	.....	.....	...	...	...	.....	...	1 425	0 18	...	...	.....
.....	.....	.....	.....	.....	...	...	...	.....	...	...	...	...	...	.....
.....	.....	.....	.....	.....	...	...	...	.....	...	...	...	...	...	.....
.....	.....	.....	.....	.....	...	...	...	.....	...	...	...	...	...	0 75
.. ...	.....	.....	.....	.....	...	...	...	.....	...	...	...	...	...	0 71
.....	.....	... ..	.....	0 48	...	0 48	...	.....	...	...	...	...	...	4 rates.
.....	.....	.....	.....	.....	...	...	...	.....	...	...	...	...	...	0 72
1 32	.....	.....	.....	.....	...	...	...	.....	...	...	...	...	...	.....
.....	.....	1 32	.....	0 825	...	...	...	.....	...	...	...	...	...	.....
.....	.....	.....	.....	.....	...	0 17	...	.....	...	...	...	...	...	0 64
.....	.....	.....	.....	.....	0 35	...	...	.....	...	...	...	...	...	.....
0 495	.....	.....	.....	.....	...	...	...	.....	...	...	...	...	0 495	.....

APPENDIX

Statement showing the

Names of Pergunnahs.	Names of Villages.	Assessment.	Area of assessment in square feet.	Doem.	Soem.	Chaharum.	Chookany.	Mokurery.	Purjait.
Kakenea	Bonechouki kist ...	Don ...	11,619	1 62	1 3	0 975	...	...	.....
,, ...	Bhotmaroi	,, ...	,,	1 62	1 6	0 8	0 32	...	.....
,, ...	Bimbina	,, ...	,,	1 8	1 04	0 8	...	...	1 2
,, ...	Semulbary	,, ...	,,	.....	.....	.....	...	...	2 5
Suruppore... ...	Ramnathpore	Bigha ...	25,200	1 2	0 9	0 6	These are given as		
Bazidpore	,, ...	,, ...	,,	.....	.....	.....	...	...	.....
,, ...	Singdanga	,, ...	,,	1 .05	1 05	0 15	...	...	.....
Bagree	Kamdeb	,, ...	22,126	.....	.....	.....	...	...	.....
,, ...	Gondaram	,, ...	,,	.....	.....	.....	...	...	.....
,, ...	Gopeenathpore ...	Bis ...	287,638	0 212	0 159	0 106	...	...	.....
,, ...	Kammohuraty kist ...	Hal ...	221,260						5 rates from 0 445 to
Panga	Koorsamari	Don ...	11,236	.....	.....	.....	...	...	1 02
,, ...	Ratinadun	,, ...	,,	.....	.....	.....	...	...	.....
,, ...	Nakhenda	,, ...	,,	.....	.....	.....	...	...	.....
,, ...	Dhusmatta	,, ...	,,	1 445	1 275	1 02	...	...	0 51
Poorbabhag ...	Habebgunge	,, ...	15,006	.....	.....	.....	...	...	0 887
Burobeela	,, ...	Bigha ...	21,330	These were established as the uniform rates					
Cazirhaut	Akaskoori	Don ...	12,844	1 2	0 9	0 6	...	...	.....
				1 5	1 62	1 35	...	...	.....
				2 1	1 35	1 2	...	...	.....
,, ...	Barroghuria	,, ...	,,	3 15	.....	0 6	...	...	.....
Munthana... ...	Mamdeb	,, ...	10,677	1 8	1 54	0 99	...	...	.....
,, ...	Nobunidass	,, ...	,,	1 67	1 305	0 945	...	...	.....
,, ...	Runochundi	,, ...	,,	.....	.....	.....	0 36	...	1 5
,, ...	Judoonath	,, ...	,,	.....	.....	0 36	...	...	1 125
Bassuty ...	Nakhanda	,, ...	10,166	There are fifteen rates given for this village					
,, ...	Gopal	,, ...	,,	The lands of this village are said to be let					
,, ...	Moheshmory	,, ...	,,	1 5	1 3	0 93	...	...	.....
,, ...	Rampore	,, ...	,,	6 rates	7 rates	5 rates	...	...	.....
Battasun	,, ...	Bigha ...	22,126	These rates are given as the uniform rates of					
Patiladaha ...	Baguchurer Khamar ...	,, ...	16,042	The rates of this pergunnah are said to be onions 3, jute 1.					
Gyabari	Nolea	Bis ...	176,917	0 135	0 261	0 174	...	...	.....
,, ...	Audarejhar	,, ...	,,	0 348	0 261	0 174	...	...	.....
Bheturbund ..	Kanozemoti	Hal ...	,,	The rates of this and other villages pay so of the soil. An average rate of '448 for all have the awul, doem, &c., rates.					
,, ...	Ramkhana	Bigha ...	,,	.....	.....	.....	...	...	.....
Baharbund ...	Gyabiram	,, ...	26,676	.....	.....	.....	...	...	.....
,, ...	Chapurkuty	,, ...	,,	.....	.....	.....	...	...	.....
,, ...	Dhonarchur	,, ...	,,	.....	.....	.....	...	...	.....
Kandi	Chundunpat	Don ...	,,	0 64	0 5	0 285	...	...	.....
,, ...	Aulpur	,, ...	,,	0 57	0 45	0 285	...	...	.....
Teppa	Huredass	,, ...	11,733	4 rates	4 rates	4 rates	...	...	.....
Bagdoar	Aprokas	Bigha ...	26,569	0 58	0 43	0 29	...	0 105	.....
Krisnai Taluq ...	Ruhimapur	,, ...	23,180	.....	.....	.....	...	...	... ..
,, ...	Meetapokhur	,, ...	,,	.....	.....	.....	...	...	.....
Futtehpur ...	Gorarbhita	Don ...	10,506	.....	.....	.....	...	...	0 84
Udasy	Kalichurn	,, ...	10,677	.....	.....	.....	...	...	.....
Audua	Shahpur	,, ...	23,180	.....	.....	.....	...	...	.....

VIII.—(Continued.)

different Rates of Rent.

Kamjaet.	Woocha.	Neecha.	Bans.	Kher.	Buroz.	Gyabarri.	Ikhu.	Ekkhunda.	Dokhonda.	Fasl Charmah.	Fast at Mah.	Harek Sasya.	Rupai Jummalaik.	Fuslee Jumma.	Rai Fasul Dhan.	Ekdari.	Kutcha.
...	...	...	2 6	0 975	...	...	...	...	...	...	...	...	...	...	...	.....	...
...	...	...	2 27	1 3	...	....	...	...	...	...	...	...	..	...	...	.....	...
0 7	...	...	1 62	0 9	1 62	...	...	...	...	...	...	...	...	...	...	.....	...
...	...	...	...	...	..	...	...	...	...	...	...	...	...		...	.....	...

the uniform rates of the pergunnah.

...	1 2	0 6	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	...
...	...	...	...	...	...	...	1 8	...	...	...	...	...	...	...	...	.....	...
...	...	0 6	...	...	...	...	...	0 3	0 3	...	...	...	...	...	...	.....	...
...	...	...	2 07	...	3 4	2 7	...	...	0 7	...	...	...	...	...	...	.....	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	...

0 935																	
0 85																	
0 68	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	...
...	...	..	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	...
..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	..	.....	...
0 34	...	...	0 68	0 68	2 72	...	...	...	...	...	...	...	...	...	...	.....	...
...	...	...	...	...	4 155	...	...	...	...	...	...	...	...	...	...	.....	...

throughout the pergunnah after the decennial settlement by Mr. Hodge, who abolished the old rates.

...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	...
...	...	...	0 75	0 75													
...	...	...	1 2	1 2													
...	...	...	0 9	0 9	...	..	...	...	...	...	...	...	...	...	...	0 9	...
...	...	...	0 72	0 72	...	...	...	...	...	...	...	...	...	...	...	.....	...
...	...	...	1 305	1 08	...	...	...	...	...	...	...	...	...	...	...	.....	...
1 54	...	...	1 26	0 9	...	...	...	...	...	...	...	...	...	...	...	0 92	...
0 765	...	...	0 765	...	...	0 725	...	...	...	...	...	..	...	...	...	0 36	...

apparently independent of the quantity of the soil.

tikka so much a don, and there are said to be no fixed rates.

...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2 rates	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	...

the pergunnah.

Fasiwari. Every village has its own rates according to the crops grown. In this village the rates are

			2 57	...	...	...	...	...	...	...	...	...	...	...	0 35		
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	...

much a plough from 10 to 11 bighas of land. The rates in this case are not to be variable according to the nature other lands; some of the villages have from three to four rates, ·676 to ·321, called Hardara; some in addition

...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	..	.. ...	...
...	...	...	1 425	...	...	...	...	0 24	0 43	...	...	...	...	...	...	.....	...
...	...	...	0 825	...	...	...	...	0 21	0 36	...	...	...	...	...	...	.....	...
...	...	...	...	...	...	...	...	...	...	...	...	0 07	...	...	...	.....	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	..	.....	...
...	...	...	...	...	...	...	...	...	...	0 285	0 43	...	...	...	...	.....	...
...	...	...	...	0 48	...	...	...	...	...	...	...	...	..	...	...	.. ...	...
...	...	...	...	...	...	...	1 16	...	...	...	...	...	...	...	...	.....	...
...	...	...	1 485	...	...	.	...	...	...	...	...	...	1 32	0 66	...	.....	...
...	...	...	1 485	...	...	...	...	...	...	...	...	...	1 32	0 66	.	... ..	...

8 32	...	...	...	...	...	...	...	...	...	...	...	...	...	...	..	0 7	...
																0 43	...
																0 35	...
0 99	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	0 99	..
																0 35	.
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	...

GOPAL CHUNDER DASS,

Special Deputy Collector.

APPENDIX IX.

List showing double entries in S. Registers.

Number of Circuit.	Serial number of Mouzawar Register.	Name of Pergunnah.	Names of Estates and Villages.	Area of double entry. A. R. P.
15	57	Cazirhat	Betgari	1,005 0 2
.....	56	Ditto	Berubund	1,588 2 16
.....	111	Ditto	Soulmari	2,466 2 32
.....	152	Ditto	Dewangunge	84 3 18
.....	150	Ditto	Nizpara	895 2 3
.....	194	Ditto	Cazirhat	628 2 11
.....	205	Ditto	Simulbari	1,403 0 8
.....	197	Ditto	Kalean khatta	747 3 27
.....	223	Ditto	Jamirbari	1,202 2 34
.....	235	Ditto	Khotamary	195 1 18
.....	.....	Ditto	Salhoti	195 1 18
.....	236	Ditto	Khatali	3,113 2 10
.....	.....	Ditto	Salhoti	3,113 2 10
.....	245	Ditto	Kalkut	1,089 1 38
.....	283	Ditto	Khotamary	2,205 2 39
.....	.....	Ditto	Salhoti	2,205 2 39
.....	284	Ditto	Khotamarakhalisa	1,319 2 21
.....	298	Ditto	Lohanee	884 1 30
.....	411	Ditto	Simulbari	776 1 11
.....	23	Ditto	Ruphara	2,208 3 17
.....	119	Ditto	Chatnie	6,994 3 23
.....	.....	Ditto	Cazirhat	6,994 3 23
.....	.....	Ditto	Nizpara	6,994 3 23
.....	129	Ditto	Magoora	1,746 3 2
13	269	Ditto	Cazirhat	603 2 6
.....	29	Ditto	Ditto	379 1 9
.....	19	Ditto	Nizpara	142 3 19
16 & 17	252	Ditto	Cazirhat	2,159 3 29
.....	.....	Ditto	Singdoo	2,159 3 29
16	377	Ditto	Ramnuggur	2,070 2 36
.....	415	Ditto	Suburnakhali, 10 annas... ...	532 0 2
.....	423	Ditto	Salhoti	99 2 25
...	424	Ditto	Ditto	65 0 15
.....	425	Ditto	Ditto	402 3 21
.....	426	Ditto	Ditto	85 0 2
.....	11	Ditto	Cazirhat	1,043 1 3
.....	.....	Ditto	Salhoti	1,043 1 3
.....	165	Ditto	Khutamara	819 0 34
17	244	Ditto	Ditto	34 1 4
.....	259	Ditto	Cazirhat	3,224 0 10
.....	416	Ditto	Surodhun	681 0 25
... .	80	Ditto	Cazirhat	139 0 32
.....	41	Ditto	Koochiamore	1,258 2 6
17	95	Ditto	Mokootpore	2,158 1 10
.....	184	Ditto	Singdoe	964 0 15
.....	215	Ditto	Khutamara	150 0 24
19	296	Ditto	Khatoorea	268 0 0
16	64	Ditto	Cazirhat, 4 annas	138 2 20
15	204	Ditto	Ditto, 2 „	655 2 25
17	214	Ditto	Joychundy	906 2 24
15	299	Ditto	Mooktipore	80 0 36
16	307	Ditto	Mudhupore	55 3 27

APPENDIX IX.—(Continued.)

List showing double entries in S. Registers.

Number of Circuit.	Serial number of Mouzawar Register.	Name of Pergunnah	Names of Estates and Villages.	Area of double entry.
				A. R. P.
17	311	Cazirhat	Munthana	219 0 10
16	362	Ditto	Salhoti	46 2 38
17	385	Ditto	Khutamara Musrut .	485 1 23
... ..	.....	Ditto	Surungobary	19 3 34
17	404	Ditto	Bolagari	119 3 10
.....	.....	Ditto	Salhoti	119 3 10
12	443	Ditto	Jadumunee	116 0 38
17	454	Ditto	Soulmari	150 0 24
15	56	Ditto	Berubund	13 1 7
			Total ..	81,714 1 38
7	1	Munthana	Munthana	1,656 1 18
12	89	Ditto	Ditto	353 1 33
7	109	Ditto	Ditto	1,257 2 32
12	146	Ditto	Ditto	1,321 0 9
.....	164	Ditto	Ditto	1,161 0 32
			Total ...	5,750 0 4
9	155	Futtehpore	Ramdeb	27 3 24
.....	.....	Ditto	Ramdhuni	27 3 24
7	177	Ditto	Ramdeb	376 3 26
12	210	Ditto	Ditto	11 1 5
7	220	Ditto	Ditto	557 1 16
7	310	Ditto	Moubhasa	47 2 26
12	318	Ditto	Futtehpore	22 2 2
... ..	... ..	Ditto	Kurpur	22 2 2
.....	.....	Ditto	Moubhasa	22 2 2
... ..	.....	Ditto	Ramdhun	22 2 2
.....	.....	Ditto	Ramdeb	22 2 2
.....	319	Ditto	Moubhasa	215 1 20
.....	.....	Ditto	Futtehpore	16 1 21
.. ...	.....	Ditto	Ditto	12 3 36
.....	368	Ditto	Ditto	11 2 38
7	370	Ditto	Kurpoora	1,499 3 39
12	374	Ditto	Futtehpore	397 2 18
.....	.....	Ditto	Ditto	385 1 23
.....	384	Ditto	Ditto	917 1 27
7	44	Ditto	Ditto, 8 annas	199 0 2
12	49	Ditto	Ramdhun	342 3 3
.. ...	51	Ditto	Sutemtura	505 3 8
7	67	Ditto	Moubhasa	1,257 2 17
12	74	Ditto	Futtehpore Chuk	8 0 32
... ..	.....	Ditto	Moubhasa	8 0 32
.....	.....	Ditto	Futtehpore Chakla	173 2 32
.....	78	Ditto	Moubhasa	66 2 12
... ..	82	Ditto	Ditto	185 0 37
.....	87	Ditto	Futtehpore Chakla	295 0 6
.....	.....	Ditto	Moubhasa	295 0 6

APPENDIX IX.—(Concluded.)

List showing double entries in S. Registers.

Number of Circuit.	Serial number of Mouzawar Register.	Name of Pergunnah.	Names of Estates and Villages.	Area of double entry.
				A. R. P.
.....	88	Futtehpore	Teckara	618 1 21
7	11	Ditto	Moubhasa	467 3 16
.....	15	Ditto	Ramdeb	36 0 0
.....	182	Ditto	Ditto	18 2 0
8	198	Ditto	Kurpura	64 1 39
			Total ...	9,160 3 16
11	95	Kakema	Gokoonda, 5 annas	24 2 18
.....	.....	Ditto	Ditto	15 2 36
.....	.....	Ditto	Ditto, 3 annas	15 2 36
			Total ...	56 0 10
6	156	Bagdour	Khupi	66 3 0
5	312	Barobila	Luskerpore	136 1 19
.....	.....	Ditto	Masta	136 1 19
.....	359	Ditto	Ditto	89 3 5
			Total ...	362 2 3
14	91	Cazirhat	Bhothat	963 3 20
			Grand Total ...	98,074 2 11
.....	132	Cazirhat	Nekbukht excess land	242 0 0
			Great Grand Total ...	98,316 2 11

GOPAL CHUNDER DASS,
Special Deputy Collector.

APPENDIX X.

List of Manufactories.

Name of pergunnah.	Name of village.	Sugar.	Silk.	Indigo.	Small works.	Number of men in independent small works.	Value of block.	Outturn of work.
							Rs.	
Battasun ...	Dalua	...	...	Indigo	1	4	200	3 maunds.
	Ghorapara	...	...	„	5	20	1,000	12 „
	Gabra chaeg	...	...	„	3	12	500	5 „
	Ekhora Gachi	...	...	„	2	9	300	3 „
	Jarulapur	...	...	„	3	10	600	7 „
	Kachabary	...	...	„	5	22	1,200	13 „
	Kertopur	...	...	„	1	5	225	3 „
	Monimpur...	...	...	„	1	4	200	3 „
	Ditto	...	Silk	...	8	18	...	.....*
	Abdul Russul	Sugar	...	...	1	4	250	25 „
	Bhowaneepur	„	...	...	1	3	175	18 „
	Kirtipur	„	...	...	4	17	575	90 „

* The block and outturn of work is not known.

Name of pergunnah.	Name of village.	Fibre.	Paper.	Indigo.	Small works.	Number of men in independent small works.	Value of block.	Outturn of work.
							Rs.	
Burobeela ...	Methapur	.....	.....	Indigo.	1	80	2,500	25 maunds.
Coondy ...	Bowchundi	.....	.....	„	1	4	300	3 „
	Projabad	.....	.....	„	1	7	4,000	40 „
	Davipur	.....	.....	„	1	17	3,000	30 „
	Mohadebpur	.....	.....	„	1	14	500	5 „
	Khaper Khan	.....	.....	„	1	17	600	6 „
	Khalaya	.....	.....	„	1	17	1,000	10 „
	Ekerjale	.....	.....	„	1	17	4,000	40 „
	Mananuggur	.....	.....	„	1	14	3,500	35 „
	Barobari	.....	.....	„	2	34	7,500	75 „
	Degultari	.....	.....	„	1	10	500	4 „

APPENDIX X.—(Continued.)

List of Manufactories.

Name of pergunnah.	Name of village.	Fibre.	Paper.	Indigo.	Small works.	Number of working men in small works.	Value of block.	Outturn of work.
							Rs.	
Coondy ...	Futtapur	.....	.....	Indigo.	1	22	5,000	50 maunds.
	Sengargari	.....	.....	„	1	22	6,000	60 „
	Syedpur	.....	.....	„	2	64	1,600	16 „
	Lalchandpur	.....	.....	„	1	21	6,000	60 „
	Mananuggur	.....	.....	„	1	14	1,500	15 „
	Mominpur...	.....	.....	„	1	5	500	5 „
	Kharua Radhakisto ...	.....	.....	„	1	32	1,500	15 „
	Singair Tari	.....	.....	„	1	42	4,000	40 „
	Issurpur	.....	.....	„	3	53	8,000	80 „
	Hurridebpur	.....	.....	„	8	85	9,700	97 „
	Huriar kist	.....	.....	„	4	72	8,575	85 „
	Ikerjani	.....	.....	„	3	45	2,500	24 „
	Lalchandpur	.....	.....	„	1	30	3,000	30 „
	Ramchunderpur	.....	.....	„	1	20	3,500	35 „
Cazirhat ...	Belpokhuir	.....	.....	„	1	8	2,500	25 „
	Churchurabari	.....	.....	„	2	20	1,500	15 „
	Keshoregungenuggur ...	.....	.....	„	1	80	8,000	80 „
	Hariarkooty	....	.....	„	1	7	1,000	10 „
	Bechundoi	.....	.....	„	1	10	1,000	10 „
	Kalikopur	.....	.....	„	1	20	1,100	11 „
	Kukharpara	.. ..	.....	„	1	7	700	7 „
	Khaturea	.....	.....	„	1	2	1,000	10 „
	Damarea	.....	.....	„	1	41	1,500	15 „
	Magura	.... .	.....	„	1	13	1,688	17 „
	Khoskbari	.....	.....	„	1	6	736	7 „
	Durakooty	.....	.....	„	1	9	1,150	11 „
	Golmunda	.....	.....	„	1	9	1,327	13 „
	Rungpur chuto	.....	.....	„	1	7	1,352	13 „
	Mypura	.....	.....	„	1	5	400	4 „
	Pykaun	.....	.....	„	1	50	5,000	50 „
Kakena ..	Bhodai Taluq	.....	.....	„	1	16	2,000	20 „
	Kazir chora	.....	.....	„	1	12	800	8 „

APPENDIX X.—(Concluded.)

List of Manufactories.

Name of pergunnah.	Name of village.	Fibre.	Cotton.	Indigo.	Small works.	Number of working men in small works.	Value of block.	Outturn of work.
							Rs.	
Kakenia ..	Durakoote	...	.. .	Indigo.	1	11	1,000	10 mds.
	Botishazarie	... ..	.....	,,	1	10	900	9 ,,
	Saptanag	.....	.....	,,	1	14	1,600	16 ,,
Monthona ...	Koberbosh	.....	.....	,,	1	16	1,200	12 ,,
	Chundipur	.....	.....	,,	1	16	800	8 ,,
	Ahmedkist	.....	.....	,,	1	4	1,350	12 ,,
	Anuntram	.....	.....	,,	1	3	1,200	12 ,,
Oodassee ...	Nuggurbund . . .	.....	.....	,,	1	13	1,000	10 ,,
	Berukist	.....	.....	,,	1	12	1,000	10 ,,
Rokumpur ...	Halencha	.....	.....	,,	1	3	300	3 ,,
Surhutto ...	Changmari	.....	.....	,,	1	10	500	5 ,,
Suruppur ...	Chandnia	... ..	.....	,,	3	45	3,600	36 ,,
	Gopalpur	.....	.....	,,	1	15	1,200	12 ,,
	Mustufapur	.....	.....	,,	1	15	1,200	12 ,,
	Dalawarpur	.....	.....	,,	3	45	3,600	36 ,,
	Bydonathpore	.....	.....	,,	1	15	1,200	12 ,,
	Kistopur	.....	.....	,,	1	15	1,200	12 ,,
	Raemapur	.....	.....	,,	1	15	1,200	12 ,,
	Dhunirampur	.....	.....	,,	4	60	4,800	48 ,,
	Radhanath chuk... ...	.....	.....	,,	2	30	2,400	24 ,,
	Radhathpur	.....	.....	,,	1	15	1,200	12 ,,
Tappa ...	Kachua	.....	.....	,,	1	64	2,500	25 ,,
	Mudhupur	.....	.....	,,	1	30	3,000	30 ,,
	Malabur Taluq	.....	.....	,,	1	32	500	5 ,,
	Total ...	.....	.....	.....	127	1,707	1,65,203	1,602

GOPAL CHUNDER DASS,
Special Deputy Collector.

APPENDIX XI.

List of Religious Institutions.

Name of pergunnah.	Name of village.	Hindoo.	Soonee.	Number of churches.	Number of priests.	Number of persons attending.	Income.		
							In land.	In money.	From fees.
Baherbund...	Kapassia, Bhatikapsia	Hindoo ...	.....	1	1	225	37 acres, or Rs. 185.	...	...
	Oleenugur	Ditto ...	.....	1	3	...	.....	1,660	274
	Roghu Roy	Ditto ...	.....	1	1	...	.....	120	...
	Chundipore	Ditto ...	.....	2	2	250	42 acres or Rs. 210.	...	...
	Ditto	.....	Soonee	1	...	...	8 acres or Rs. 40.	...	...
	Dhamsani	Hindoo ...	.....	1	3	...	.....	2,145	...
	Jonaidanga	Ditto ...	.....	1	1	...	.....	227	...
	Sibbary	Ditto ...	.....	1	1	1,200	.....	319	...
	Bagbhander	Ditto ...	.....	1	1	...	.....	180	20
	Dhorombary	Ditto ...	.....	1	1	...	10 acres or Rs. 50.	...	...
Bamunkonda...	Boalea Boozorg... ...	Ditto ...	.....	1	2	...	.....	900	...
Bhiterbund	Delalpore...	Ditto ...	.....	8	5	...	Rs. 952 ...	559	...
	Ditto	Ditto ...	.....	1	2	...	„ 233 ...	...	...
	Pairadanga	Ditto ...	.....	2	4	...	„ 631 ...	...	...
	Bhowanipore	Ditto ...	.....	9	6	...	„ 2,300 ...	195	...
Burobela ...	Garibpore	Ditto ...	.....	1	1	...	.....	75	...
	Ismaelpore	Mahomedan	Soonee	1	16	1,200	260 acres or Rs. 1,300.	...	...
	Khola Haty	Ditto ...	Ditto...	1	1	30	Rs. 10...	...	...
Coondy ...	Bedgari	Hindoo ...	.....	1	1	...	„ 60...	...	...
	Futtehpore Dorachari...	Ditto ...	.....	1	1	...	„ 36...	100	...
	Sajopukhuria	Ditto ...	... ..	10	5	...	.....	1,200	...
	Sempor	Ditto ...	.....	4	2	...	„ 1,200...	...	...
Cazirhat ...	Kasiram	Ditto ...	.....	1	1	...	„ 120...	...	...
	Ghunesam	Ditto ...	.....	1	6	...	„ 2,400...	...	...
	Shunkurdoho	Ditto ...	.....	1	1	...	„ 24. .	...	...
Futtapur ...	Suntose	Ditto ...	.....	1	8	...	„ 200...	400	...
	Dhurmdas	Mahomedan	Soonee	1	10	50	„ 380...	...	...
Mymuntpore...	Bhatpara, Gopalpore ...	Hindoo ...	.....	1	1	...	„ 60...	60	24
Kakenia ...	Kakenia Taluq	Ditto ...	.....	1	8	...	„ 11,000 .	...	...
Monthona ...	Anuntram	Ditto ...	.....	1	3	...	„ 6,195...	...	...
Patiladuho ..	Kamarjani	Ditto ...	.....	1	1	...	.....	300	...
	Sonakist	Ditto ...	.....	1	4	...	.....	6,067	...
	Kalikapore	Ditto ...	.....	1	1	...	.....	300	...
Surhotta ...	Kashubpore	Soonee ...	Soonee	1	1	30	„ 7...	...	...
Suruppore ...	Lukhunpore	Hindoo ...	.....	1	2	...	„ 700...	...	8
Tappa ...	Joyramjote	Ditto ...	.....	2	2	...	„ 60...	1,140	...
	Baza Taluq	Ditto ...	.....	2	2	...	.....	1,200	...
Tulsighat ...	Shahapara	Ditto ...	.....	1	4	...	„ 800 ..	60	24
	Total ...			69	115	2,785	Rs. 28,693 from land.	17,207	350

GOPAL CHUNDER DASS,
Special Deputy Collector.

Part I.

Statistics of Physical, Political, and Fiscal Geography.

Statement No. I.

A Physical Geography of the Territories under the Civil and Political Control of the Administration of Rungpore.

After a statement of the latitude, longitude, and boundaries of the territories, and the date and character of the most recent surveys and observations, tables should follow showing the area in square miles, character of the surface, communications, and climate, thus :—

Area cultivated and uncultivated, and communications.

Principal geographical divisions of territory.	Total area in square miles.				Unappropriated culturable waste in acres.			Communications—mileage of.		
	Cultivated.	Waste.		Total.	Remaining last year.	Sold or granted during the year.	Remaining at the close of the year.	Water, distinguishing navigable rivers and canals.	Made roads, 1st, 2nd, and 3rd class.	Railroad.
		Culturable.	Unculturable.							
British Possessions. Here enter separately each main geographical division, Rungpore.	2,656	253	702	3,611	...	...	...	navigable rivers, 335 miles; canals none.	Road 3rd class 229 mls.	...
Pergunnahs recently transferred from Bogra.	59	3	14	76	...	...	...	...	...	...
Total ...	2,715	256	716	3,687	...	...	...	335	229	...
Native States. Here enter separately each State.	...	...	...	...	...	...	...	...	...	...
Total Native ...	...	...	...	...	...	...	...	...	...	...
Grand Total ...	2,715	256	716	3,687	...	...	...	335	229	...

Statement No. II.—Character of the Surface.

Nature of different tracts.	Names, area, and physical description of each tract.	Where situated, British or Native territory.	Prevailing soils, minerals, and products.
Mountains and elevated tracts	.....	.....	.....
Plains	*Vide* paras. 5, 6, 7, of my report.		1st Poli, 2nd Khaira, 3rd Matial, 4th Balu or Bala.
Forests	None.	.....	There are no mineral products in this district.
Rivers	*Vide* para. 16 of my report.	In British territory.	
Lakes	Barobila 5 miles long; Chudduobhubun 4 miles.	Ditto.	
Marshes	Chicklee, Kukurul, Nuliguli, and Jhukea.	Ditto.	

Gopal Chunder Dass,
Special Deputy Collector.

Statement No. III.

Civil Divisions of British Territory.

The character and powers of the Chief Authority in the Territory, and the date when the Office was first established, should be given. Then should follow a list of the area and boundaries of Commissionerships, Deputy Commissionerships, Districts or Zillahs and Sub-Divisions, &c., thus :—

Name of Commissionership.	Name of Executive District.	Number of Judicial and Revenue Sub-Divisions.	Area in square miles.	Population.	Chief towns, with population.	Number of villages.	How many Civil and Revenue Judges of all sorts.	How many Magistrates of all sorts.	Maximum distance in miles of villages from nearest court.	Average distance in miles of villages from nearest court.	Number of Police.	Total cost of officials and police of all kind.	Revenue. Land.	Revenue. Gross.	Remarks.
Rajshahye	Rungpore ...	Judicial Moonsiffees ... 6	3,687	2,235,194	Mahigunge 5,849	4,206	Civil ... 9 Revenue .. 6	19	25	10	437	360,783	997,673	.....	
		Revenue subdivision, Bhowaneegunge ... 1	....	...	Nowabgunge, 8,372		15								
					14,221										
		Total ... 7	3,687	2,235,194	14,221	4,206	15	19	25	10	437	360,783	997,673	.....	

Gopal Chunder Dass,

Special Deputy Collector.

D.

Statement No. IV.—Population.

	Rungpore.	Dewangunge.	Total.
INHABITED HOUSES—			
Number of masonry dwellings	Nil.		
Number of all other kinds	331,099	9,016	340,115
POPULATION—			
Men	703,602	20,051	723,653
Women	750,440	22,045	772,485
Children under 12 years ... Male	391,424	23,125	624,549
Children under 12 years ... Female	304,506	20,001	324,507
Total ...	2,149,972	85,222	2,235,194
Population per square mile	619	213	832
CLASSIFICATION OF POPULATION—			
Christians ... ... European	10	.....	10
Christians ... ... East Indian and other mixed classes ...	4	.....	4
Christians ... ... Natives	59	.....	59
Hindus	857,298	15,484	872,782
Mahomedans	1,291,465	69,548	1,361,013
Budhists and Jains	61	.....	61
Aborigines	1,075	190	1,265
OCCUPATION—			
Agriculturists	547,099	Not known.	547,099
Non-Agriculturists	1,602,873	Ditto.	1,602,873
PREVAILING LANGUAGE	Bengalee.		

☞ Here add a short account of the prevailing classes and castes of the people, and their physical and moral characteristics.

The prevailing classes are Mahomedans, Rajbunsees, Koch, and Mech.

GOPAL CHUNDER DASS,
Special Deputy Collector.

E.

1.—Fiscal.

Statement No. V.—Survey and Settlement.

Survey.

Area previously surveyed in miles.				Cost per mile.			Surveyed during the year, with cost per mile.		
Trigonometrically.	Topographically.	Revenue.		Trigonometrical.	Topographical.	Revenue.	Trigonometrical.	Topographical.	Revenue.
		By villages.	By fields.						
	3,687				Rs. A.P. 24 7 10				There being no survey report, no particulars can be given.

Settlement.

Nature of Settlement.	Area in miles.	Annual revenue assessed.	Date of expiry of settlement.	Remarks.
Settled in perpetuity	3,781·2	9,71,479	Permanent.	(Here explain conditions of settlement.)
„ for 30 years or upwards ...	.....	.....	.....	
„ for 10 years and under 30 ...	.....	.....	.....	
„ under 10 years	7 1	2,546	31 Ft. 1873-75, 1880-81.	
„ in progress	·06	63	.....	
Total ...	3,788·36	9,74,088	.....	
Settlements previously made, including full record of rights ...	3,781·2	9,71,479	Permanent.	
Ditto, without such record ...	7·1	2,546	.....	
Settlements during the year ... { Detailed ... / Summary ... }	·06	63	.....	

Gopal Chunder Dass,
Special Deputy Collector.

Statement No. VI.—Surveyed and Assessed Area in Acres.

DISTRICT.	CULTIVATED.			Total.	UNCULTIVATED.			Total area assessed.	ASSESSMENT.			
	Irrigated.		Unirrigated.		Grazing lands.	Culturable.	Unculturable waste.		Gross amount.	Rate per acre on cultivation.	Rate per acre on culturable land.	Rate per acre on total area of settlement.
	By Govt. works.	By private individuals.										
Rungpore	...	688 0 34	1,699,489 0 31	1,700,177 1 25	51,323 2 33	111,295 0 38	448,372 1 35	2,311,168 3 11	974,088	0 8 5	0 7 1	0 6 5
Pergunnahs recently transferred from Bogra	...	.....	37,773 0 2	37,773 0 2	769 1 19	1,411 0 30	9,172 0 25	49,125 2 36	23,586	0 9 11	0 9 5	0 7 8
Total ...	...	688 0 34	1,737,262 0 33	1,737,950 1 27	52,093 0 12	112,706 1 28	457,544 2 20	2,360,294 2 7	997,674	0 8 5	0 7 9	0 6 9

GOPAL CHUNDER DASS,

Special Deputy Collector.

3.—Fiscal.

Statement No. VII.—Varieties of Tenure held direct from Government.

Nature of Tenure.		Number of estates.	Number of villages.	Number of holders or share-holders.	Gross area in acres.	Average area of each estate.	Average assessment of each estate.	Revenue rate per acre.	Supposed net profit per acre.
								Rs. A. P.	Rs. A. P.
Great zemindaries paying more than Rs. 50,000 revenue.	Held by individuals under law of primogeniture.	.....	.....	.....	.....	.....	.....	.....	.....
	Held by individuals and families under ordinary law.	1	493	1	382,235	382,235	84,161	0 3 6	1 8 0
Large zemindaries paying more than Rs. 5,000 revenue.	Under law of primogeniture.	2	342	2	46,636	23,317	11,883	0 8 0	2 0 0
	Under ordinary law ...	37	325	151	1,217,607	32,908	14,041	0 6 0	4 0 0
Small zemindaries other than those of cultivating communities.		523	2,489	1,535	635,923	1,215	666	0 8 0	5 0 0
Proprietary cultivating communities paying in common.		.....	.....	.....	.....	.....	.....	.....	.....
Proprietary cultivators paying separately including all small estates paying less than Rs. 100.		.....	.....	.....	.....	.....	.....	.....	.....
Holders of revenue-free tenures.	In perpetuity ...	255	442	531	28,768	112	.....	.....	5 0
	For life	.....	.....	.....	.....	.....	.....	.....	.....
Landholders who have redeemed the revenue...		.....	.....	.....	.....	.....	.....	.....	.....
Pergunnahs recently transferred from Begra...		33	115	165	49,125	1,489	714	0 7 8	5 0 0
Purchasers of waste lands		.....	.....	.....	.....	.....	.....	.....	.....
Total ...		851	4,206	2,385	2,360,294	2,773	1,172	0 6 9	5 0 0

Gopal Chunder Dass,
Special Deputy Collector.

4.—Fiscal.

Statement No. VIII.—Varieties of Tenure not held direct from Government.

Nature of Tenure.		Number of holdings.	Average area of each holding	Average rent of each holding.	Average rent rate per acre.
				Rs.	Rs.
Intermediate holders between zemindars and ryots.	On permanent tenure.	41	1,174	1,310	5
	On farming leases	Not known.			
Ryots holding at fixed rates		Ditto.			
Ryots with rights of occupancy at variable rates		Ditto.			
Cultivating tenants with no permanent rights...		Ditto.			
Holders of service grants		Ditto.			
Total ...		41	1,174	1,310	5

Gopal Chunder Dass,
Special Deputy Collector.

5.—Fiscal.

Statement No. IX.—Register of Transfers.

Nature of Tenure transferred.	Number of transfers recorded.			Average area in acres of each holding transferred.		
	By voluntary sale or gift.	By compulsory sale.	By inheritance.	By voluntary sale.	By compulsory sale.	By inheritance.
Great zemindaries, complete	.....	.....	.....	.....	.....+	.....
Shares in ditto	.....	.....	.....	.....	.....	.....
Large zemindaries	.....	.....	.....	.....	.....	.....
Shares in ditto	3	5	1	16,612	730	27
Small zemindaries	2	.....	4	514	.....	1,656
Shares in ditto	10	.....	9	392	.....	725
Villages owned by cultivating communities	.....	1	.....	.....	63	.....
Shares in ditto	4	.....	1	193	.....	54
Holdings of proprietary cultivators	.....	.....	.....	.....	.....	.....
Intermediate holdings of a transferable character ...	.....	.....	.....	.....	.....	.....
Holdings of ryots at fixed rates	.....	.....	.....	.....	.....	.....
Holdings of ryots with right of occupancy	.....	.....	.....	.....	.....	.....
Revenue-free tenures ...	.....	.....	.....	.....	.....	.....

Gopal Chunder Dass,
Special Deputy Collector.

6.—Fiscal.

Statement No. X.—Land Revenue.

Description of Revenue.	Revenue last year 1871-72.		Revenue this year 1872-73.		Cost of collection.	Net collections during the year.	Outstanding balances.	Number of sales for arrears of revenue.	Revenue of estates sold.	Cause of increase or decrease of revenue, with explanation of any items realized in addition to the annual assessed revenue.
	Assessed.	Realized.	Assessed.	Realized.						
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.			
From settled estates bearing revenue in past years.	9,74,216	9,67,646	9,74,038	9,66,641	.. .	.	7,397	1	.....	
Settled estates added to revenue roll during present year.	.. ..	.....	.....	.....	.. ..	.. ...	.....	... ..	.....	
Settled estates taken off revenue roll during present year.	.....	.....	.....	.....	.....	.....	.. ..	.. ...	.....	
Collections from Government estates.	.....	.....	50	2	.....	.....	48	. ...	..	
Income from sale of Government estates.	.....	.....	.....	.....	.....	.....	...	.....		
Miscellaneous land revenue not included in the above.	.....	431	.. ...	749	.....	.....	.....	.. ..	....	
Total ...	9,74,216	9,68,077	9,74,088	9,67,392	.	.....	7,445	1	.....	

Gopal Chunder Dass,
Special Deputy Collector.

Part III.

D.

Agriculture.

Under a former section, provision is made for information regarding soils so far as nature is concerned, and we have now to do with what the soil produces and with all that is necessary to till the soil, all of which is embraced under the heads—Crops, Stocks, Rent, and Production.

Statement No. XI.—Crops cultivated in Acres, actual or approximate.

	Rajshahye.		
	Rungpore.	Pergunnah recently transferred from Bogra.	Total.
Area of rainy season crops in Acres—			
Rice	1,232,101 3 6	31,164 2 13	1,263,266 1 19
Fibres	115,605 3 31	1,963 0 18	117,569 0 9
Indigo	13,302 2 24	.....	13,302 2 24
Sugar	19,851 0 36	612 3 12	20,464 0 8
Vegetable	14,951 0 16	288 1 20	15,226 1 36
Total ...	1,395,799 2 33	34,028 3 23	1,429,828 2 16
Area of dry season crops in Acres—			
Wheat	34,817 2 30	292 2 0	35,110 0 30
Other food-grains ...	48,607 3 14	634 3 0	49,242 2 14
Oil-seeds	71,917 3 27	1,227 0 17	73,145 0 4
Tobacco	70,289 0 14	915 3 12	71,204 3 26
Total ...	225,632 1 18	3,070 0 29	228,702 2 7
Homestead	78,745 1 14	673 3 30	79,419 1 4
Grand Total ...	1,700,177 1 25	37,773 0 2	1,737,950 1 27

Gopal Chunder Dass,
Special Deputy Collector.

Statement No. XII.—Stock.

District.	Cows and Bullocks.	Horses.	Ponies.	Donkeys.	Sheep and Goats.	Pigs.	Carts.	Ploughs.	Boats.	Buffaloes.
Rungpore	1,725,648	1,008	1,082	46	237,070	2,232	5,931	548,345	5,143	2,835
Pergunnahs recently transferred from Bogra ..	39,616	30	10	..	4,011	89	58	12,454	53	.....
Total ...	1,765,264	1,038	1,092	46	241,081	2,321	5,989	560,799	5,196	2,835

GOPAL CHUNDER DASS,
Special Deputy Collector.

Statement No. XIII.—Rates of Rent and Produce.

RUNGPORE DISTRICT—

		Rs.
Average rent per acre for land suited for	Rice	5
	Wheat	5
	Inferior grains	5
	Indigo	5
	Oil-seeds	5
	Fibres	5
	Sugar	5
	Tobacco	5

			Mds.
Average produce of land per acre	Rice	Paddy ...	21 to 30
		Rice ...	12 to 18
	Wheat		6
	Inferior food grains		6
	Indigo		Bundles 100
	Oil-seeds		6 to 7
	Fibres		9 to 12
	Sugar (Gur)		30 to 36
	Tobacco		9 to 12

GOPAL CHUNDER DASS,
Special Deputy Collector.

F.

Statement No. XIV.—Prices of Produce and Labour at the end of the year.

PRODUCE 1.

DISTRICT.	PRICE OF PRODUCE PER MAUND OF 80 lb.									Plough-bullocks, each.	Sheep, each.	Fish, per seer.	Iron, per maund.	&c.	&c.
	Rice.	Wheat.	Linseed.	Jute.	Cotton.	Sugar.	Salt.	&c.	&c.						
Rungpore	Indigenous Rs. 1 to 2 a maund. Table rice Rs. 3 to 4 maund.	Rs. 3 to 4 a maund.	.....	Rs. 1 to 2 a maund.	.....	Refined Rs. 18 to 20 Gur, 2-8 to 3 a maund.	Panga Rs. 7 to 8 a maund.	.....	.....	Rs. 15 to 20.	Rs. 1 to 2.	8 annas.			
General average ...	2 0 0	3 8 0	...	1 8 0	...	.....	7 8 0	...	...	16 0 0	1 8 0	8 annas.			

NOTE.—The general character of the staple of the district should be stated, as "Cotton, indigenous," "Cotton, New Orleans," "Sugar, raw," "Sugar refined," Salt, rock," "Salt, Sambur Lake," and so on.

GOPAL CHUNDER DASS,

Special Deputy Collector.

Statement No. XV.—Labour.

		Rungpore District.	General average.
		Rs. A. Rs. A.	Rs. A. P.
Wages per diem...	Skilled	0 4 to 0 6	0 5 0
	Unskilled	0 2 to 0 3	0 2 6
Cart, per day	... ...	... 0 10	0 10 0
Camel, per day	... ...	... ...	.....
Donkeys, per score per day	... ...	... ...	.....
Boats, per oar per day ...	... ...	1 0	1 0 0

GOPAL CHUNDER DASS,
Special Deputy Collector.

F.

Statement No. XVI.—Mines and Quarries.

None.

GOPAL CHUNDER DASS,
Special Deputy Collector.

G.

Statement No. XVII.—Manufacture.

	Class of Manufacture.										
	Silk.	Cotton.	Wool.	Other fibres.	Paper.	Wood.	Iron.	Brass and Copper.	Buildings.	Indigo.	Sugar.
Number of mills and large manufactories	.....	...	...	...	...	...	...	...	...	.....	.....
Private looms or small works	8	...	...	...	...	...	...	...	...	113	6
Number of workmen in large works ... Male ...	.....	...	...	...	...	...	...	...	...	.....	.....
Female ...	.....	...	...	...	...	...	...	...	...	.....	.....
Number of workmen in small works or independent artizans	18	...	...	...	...	...	...	...	...	1,665	24
Number of European Superintendents in large works	.....	...	...	...	...	...	...	...	...	.....	.....
Value of block in large works	Not known	...	...	...	...	...	...	...	...	164,203	1,000 Rs.
Estimated annual outturn of all works	Not known	...	...	...	...	...	...	...	...	1,669	133 mds

GOPAL CHUNDER DASS,
Special Deputy Collector.

Part III.

K.

Statement No. XVIII.—Charitable Institutions in the District of Rungpore during the year 1872-73.

Class and order of Institutions.	Number of Institutions.	Average number of persons daily aided.	Total aided in year 1872-73.	Income.				Number of Institutions which afford relief.			In what shape relief is given.
				Paid by Government.	From Endowment.		Subscriptions and donations.	In-door.	Out-door.	General.	
					In land.	In money.					
Government Institutions.				Rs.		Rs. A. P.	Rs. A. P.				
College Hospital											
Dispensaries	6	197·28	18,141	1,200 in salary, 443 in medicine.	....	683 0 0	4,419 5 7	.....	3	3	Medicine in out-door institutions.
Lunatic Asylums { for Europeans / for Natives ... }	.....	.....	.....	1,643							Medicine, food, and clothing in general institutions.
Supported by Public.											
Pauper Hospital											
Police											

GOPAL CHUNDER DASS,
Special Deputy Collector.

Part IV.

STATISTICS OF INSTRUCTION.

A.

Ecclesiastical.

Statement No. XIX.—Return of Religious Institutions of various denominations in the Province of Rungpore in the year 1872-73.

Profession.	Number of churches or institutions.	Number of ministers or priests.	Number of persons attending worship.	Income.				Explanatory remarks.
				Paid by Government.	From endowed property.		From fees and offerings.	
					In land.	In money.		
					Rs.	Rs.		
Christian ... Roman Catholics ...	...	...	...	...	...	...	...	
Christian ... Church of England...	...	...	...	...	...	...	...	
Christian ... Church of Scotland	...	...	...	...	...	...	...	
Christian ... Protestant Dissenters	...	...	...	...	...	...	...	
Christian ... Greeks...	...	...	...	...	...	...	...	
Christian ... Armenians	...	...	...	...	...	...	...	
Christian ... Unitarians	...	...	...	...	...	...	...	
Hindu	64	87	1,475	...	26,956*	17,207	350	* From land.
Mahomedan ... Soonee...	5	28	1,310	...	1,737*	...	...	
Mahomedan ... Sheeah...	...	...	...	...	...	...	...	
Seikh	...	...	...	...	...	...	...	
Budhist or Jain	...	...	...	...	...	...	...	
Total ...	69	115	2,785	...	28,693	17,207	350	

Gopal Chunder Dass,

Special Deputy Collector.